

CPJ gives budget advice to Wilson

Bert Witvoet

TORONTO, Ont. — Instead of waiting for Finance Minister Michael Wilson to first give his budget speech, Citizens for Public Justice (CPJ) decided to beat him to the punch by coming up with their own budget proposals ahead of time.

Well prepared, carrying even the endorsement of some 10 religious leaders, CPJ's proposal hit the front page of *The Toronto Star* on February 22, four days before Wilson made his

budget proposals. CPJ hopes this way that its proposals will become part of the budget debate.

Social development, job creation

The heart of the CPJ plan is the creation of a \$11-billion *Social Development and Job Creation Fund* as part of Canada's federal budget. One-third of the fund (\$4.3 billion) would go towards establishing a Guaranteed Annual Income (GAI) for people on social

assistance and for the working poor. A family of four would have a gross income of \$19,000 a year under the plan, well above current welfare rates.

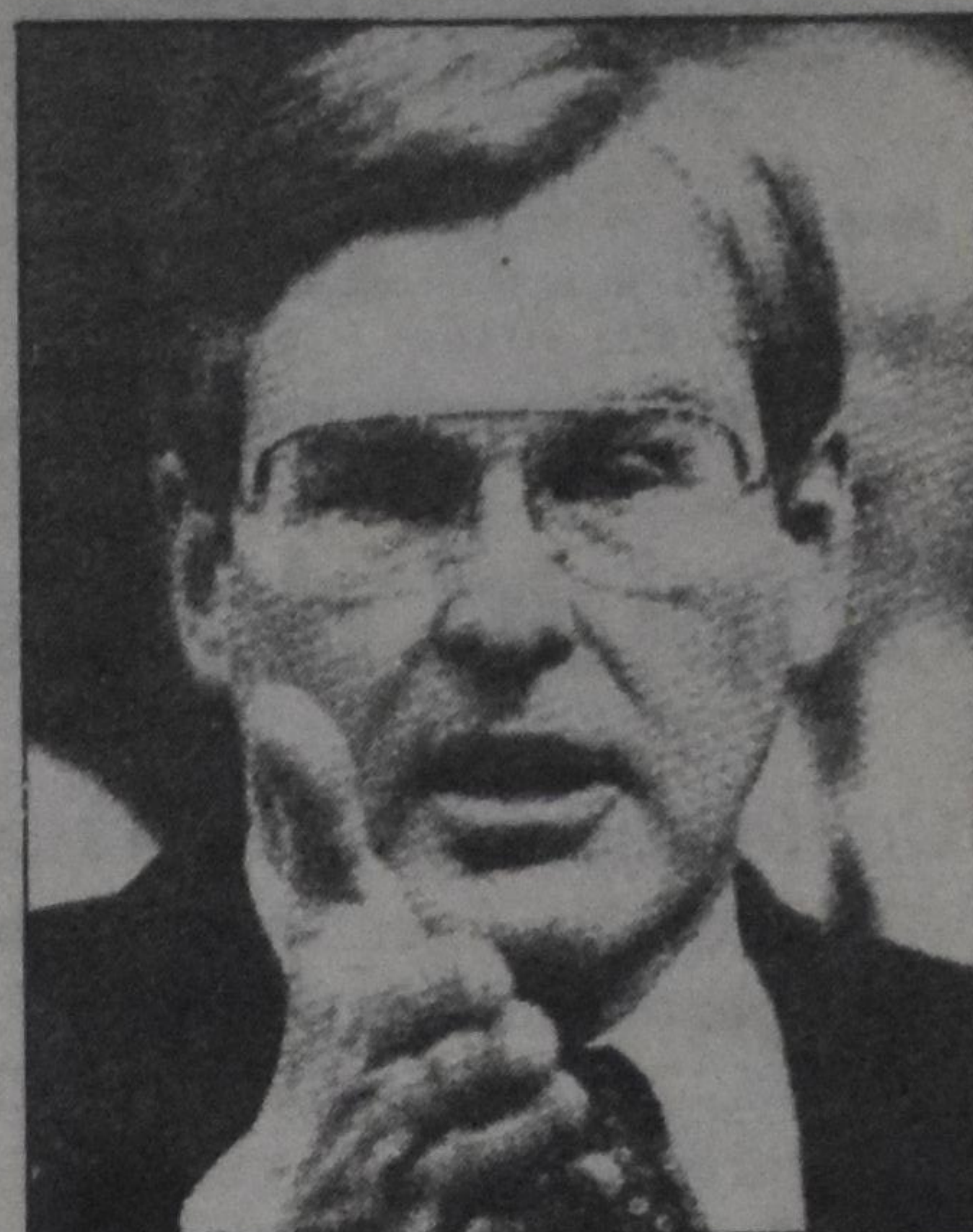
What makes the proposal attractive to the public is that it would not increase the federal deficit. Most of the money would come from heavier taxation of corporations with a high profit and from rich taxpayers.

Besides GAI the following elements are designed to meet the need of millions of Canadians:

- * \$2.2 billion for job training and counselling;
- * \$1.7 billion to build 24,750 low-cost housing units;
- * \$1.5 billion for community-based projects; and
- * \$1.3 billion for more child care programs.

A new direction

CPJ's national board believes that government policies and subsidies are too heavily tilted toward economic infrastructure, as if economic development alone can build a just society. "The failures of that single-minded growth are all around us. The



Finance Minister Michael Wilson

time is long overdue for putting more of our resources into the social infrastructure. If social needs were built into the economic system, we would see a reduction in social problems."

Church leaders concur that CPJ's plan indicates a necessary shift in priorities. The Most Reverend Paul O'Byrne, chairman of the Canadian Catholic Bishops' Social Affairs Commission praised CPJ's initiative "in putting forward an alternative approach to federal budget planning based on the objectives of social and economic justice."

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Thinkbit

To someone who thinks that everything has a price, nothing has value.

Adapted from Oscar Wilde

Calvinist Contact

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Commission attacks excessive secrecy of wiretaps

Stan de Jong

OTTAWA — The Law Reform Commission of Canada minces no words when it openly challenges the aura of mystery surrounding Canada's wiretap laws. The commission says these laws lead to suspicion and distrust, cause lengthy and extensive court hearings and threaten injustice in individual cases.

On release of the study, Commissioner Joseph Maingot said: "The Commission is concerned with the proliferation of court-ordered interceptions in Canada. It is astounding that this country has recorded on a per capita basis more than 20 times the number of authorizations than our massive American neighbour."

He added that perhaps police efforts in this area can be justified but the secrecy provisions, which require almost all documents relating to the

applications to be sealed in a packet by the authorizing judge, prevent Canadians from ascertaining how, in fact, the wiretap laws are being administered by the authorities.

Further, these provisions might prevent an accused person, or a person who has been suspected but never charged with a crime, from obtaining the information necessary to challenge a suspected improperly obtained authorization.

Basic questions unanswered

Commissioner Maingot spells out that this "secrecy" has created an aura of mystery surrounding the authorization process in which a specially designated prosecutor appears privately before a judge. It further works to shield the authorities from being held accountable for their investigative acts.

Secrecy, he said, has prevented even

the Commission from answering certain basic questions, such as:

- To what extent are police officers entering the private dwellings of

ordinary citizens, not suspected of crimes, to plant interception devices?

- To what extent have such ordinary

Continued on page 4...

Inter-denominational group questions proposed pornography legislation

Margaret Griffioen

TORONTO, Ont. — Proposed legislation which would amend the Criminal Code to spell out specific pornographic acts and depictions that will be illegal in Canada, is "inadequate" according to the Interchurch Committee on Pornography (ICP). This month, ICP is launching a major national lobbying campaign to express concern about the proposed bill and to present a series of recommendations to MPs.

The proposed Criminal Code amendments, modelled on recommendations of a federal committee headed by Vancouver lawyer Paul Fraser, will "in practice open Canada to material which degrades and abuses men, women and children," says a recent ICP telegram to Justice Minister John Crosbie.

Under the Fraser proposals the term "obscenity" would disappear from the Criminal Code and be replaced by three tiers of controls on pornography. ICP says that certain types of offences are not in high enough tiers (tier one carrying the heaviest penalties) and that there are too many loopholes including the defense of "artistic merit." "We are concerned that members of parliament will pass the legislation this spring without even reading it," says ICP Co-chairman, Lois Elliott.

Continued on page 7...

Earthkeeping: a new magazine sprouts up

Henry de Jong

EDMONTON, Alta. — Our culture is fertile ground for periodicals; one has only to look at the racks of newspapers and periodicals in variety stores and book shops to see that.

There are stony patches of course. And thorn bushes as well. Many magazines wither away and others get choked out by the competition.

Two magazines have recently joined the ranks of past periodicals: *Plow-Share*, published by the Christian Farmers Federation of Alberta, and *The Christian Farmer*, published by the Christian Farmers Federation of Ontario.

But their demise is of a different sort. It mirrors the resilience of creatures in the natural world, where plants slowly

but surely adapt to their environment. Like plants that survive through cross-fertilization, *Plow-Share* and *The Christian Farmer* have joined to produce a new magazine; *Earthkeeping: A quarterly on faith and agriculture*.

The two federations have to reach across half a continent to produce the new magazine; it is typeset and laid out in Edmonton and printed in Hamilton, and its "office" of publication is in Guelph-Edmonton.

According to Ted Koopmans, editor in the Edmonton half of the office, the communication required to get the first *Earthkeeping* out to its subscribers has made him appreciate "the tremendous challenge of holding this country together."

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In this issue:

- When baby cries, it may be sinning, says Schalkwyk p.7
- Henry de Jong starts an agriculture page p.8
- Divorce if necessary, but p.9
- Our neighbour's right our delight p.10
- Story about a boy who was afraid to die p.11
- Father Ted against abortion p.12

Calvinist Contact

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Editorial

Should doctors be allowed to extra-bill? (2)

Continued from last week

It's not easy to combine the principle of universality with the principle of individuality. It's downright impossible to match a universal health care system with a free enterprise system. The one starts off with the concerns of the larger whole; the other with the rights of the smallest part. Ideally the two should meet somewhere in the centre, but for that one needs an ideal world — a world in which member-interest coincides with body-interest (to use Pauline language), or in which self-interest harmonizes with group interest.

Unfortunately, we don't live in such a world. Self-interest can harm the whole and whole-interest can harm the self. From time to time society needs protection from the inequalities that result from raw individualism. At other times the individual needs protection from the smothering, regulatory "kindness" of society.

Public or private?

Where does our health care system fit in? Should we place it with such universal emergency systems as police protection and fire fighting? If so, the discussion about extra-billing need not take long. No one would tolerate extra-billing from police officers or firefighters. And no one in his right mind would suggest that rich people are entitled to more or better police and fire protection.

Or is a certain Dr. Clarke from Oakville correct in a letter to the editor of the *Toronto Sun* (January 26, 1986), when he writes:

Let's start off with the principle that every Canadian has a right to adequate nutrition. No one would deny that! So let us campaign on the promise that the government — for a small monthly premium — will pick up the tab every time you check out of the supermarket. Why not? Everybody has a basic right to be adequately fed.

The good doctor is, of course, being ironic. What he wants to say is that the right to universal health care can no more be defended than the right to universal food care. He places health care squarely in the realm of private enterprise, concluding his letter with a final punch:

Government never has and never will provide you with health care. Health care is provided by an army of nurses and doctors and therapists, etc. who are working their buns off to cover up the deficiency of government funding.

It's a clever letter and the analogy is appealing. But there are some weaknesses in Dr. Clarke's argument. If health care is provided by an army of nurses and doctors and therapists, why

do doctors not argue for the right of nurses to bill patients? Is it all right for one profession to bill and not for the other?

Secondly, comparing provision of food with health care is like comparing apples to stethoscopes. There are several important differences: 1. In a competitive atmosphere, food provision functions better than health care. Health care requires a vast network of cooperation. 2. Food buying, unlike going to the doctor, is a very individual affair. One can buy cheap and one can buy expensive. 3. The purchasing of our daily food is not as complex and sophisticated as obtaining medical services can be. 4. One can budget for food, but it's difficult to budget for health costs.

One could say that the right to adequate nutrition is taken care of by the opportunity to work, unemployment insurance and a welfare net in case any of these fail. So Dr. Clarke's ironic suggestion that governments pick up the tab everytime we check out of the supermarket is not apropos.

A half-way position

That is not to say that there is nothing left of Dr. Clarke's argument. He's right; governments do not provide health care, doctors and nurses do. We do well not to pin our hopes on a government-run health care system. One might say that health care lies somewhere between private and public services, that the doctor's office stands between the police station and the grocery store.

We agree with Ontario Health Minister Elston's December 19, 1985, speech in the legislature when it says: "We claim that our health care system is a universal one — the same range of services is available to everyone." The idea is that rich and poor have equal access to medical care. We may rate medical care with other needs for good health — clean air, water and soil. No one would dare argue that the rich have greater rights to these.

In a social network where things are done in large proportions, the poor need protection. In a society where doctors earn more than \$80,000 on the average, where drug companies charge exorbitant fees and where hospitals need funds for expensive equipment and facilities, the not-so-rich need protection. A provincial health insurance plan is such a protection. And it does not make sense to install such a plan and allow a small group of doctors to flout its schedule of payments. You either have public insurance or you don't.
 Continued on page 13 ...

Letters

German and Italian immigrants show more respect

We always read *Calvinist Contact* and appreciate that you also have a Dutch section in it. We hope that you will keep this up.

Most Dutch elderly people lose their English, and prefer to read Dutch. Many young people don't understand this. But do you know that German and Italian immigrants still have church services in their own languages?

We see this as respect for the elderly

people. Were they not the spiritual pioneers about 30 or 40 years ago when they immigrated to Canada?

And with the help of God, they made it!

Margaret Zantingh,
 Burlington, Ontario

Seeks help in finding mother

While in the process of trying to locate my mother, from whom I was separated more than 30 years ago, I managed to establish contact with my

relatives in Holland (for the first time).

My relatives and I would be extremely appreciative if you could please print the following text in your "letters" column.

We are trying to locate a very dear and greatly missed member of our family. Our contact was broken over 20 years ago (over 30 years ago for her daughter). We have not been able to re-establish communication since that time.

We are seeking any information, old or new, about:

Maaïke Williams-Versteeg ("Miki") or "Mickey" to her Canadian friends) perhaps now remarried.

Born: April 15, 1928 in Eethen, N.

Brabant; raised in Drunen, N. Brabant. Arrived in Canada: August 24, 1946.

Last known place of residence: Regina, Saskatchewan.

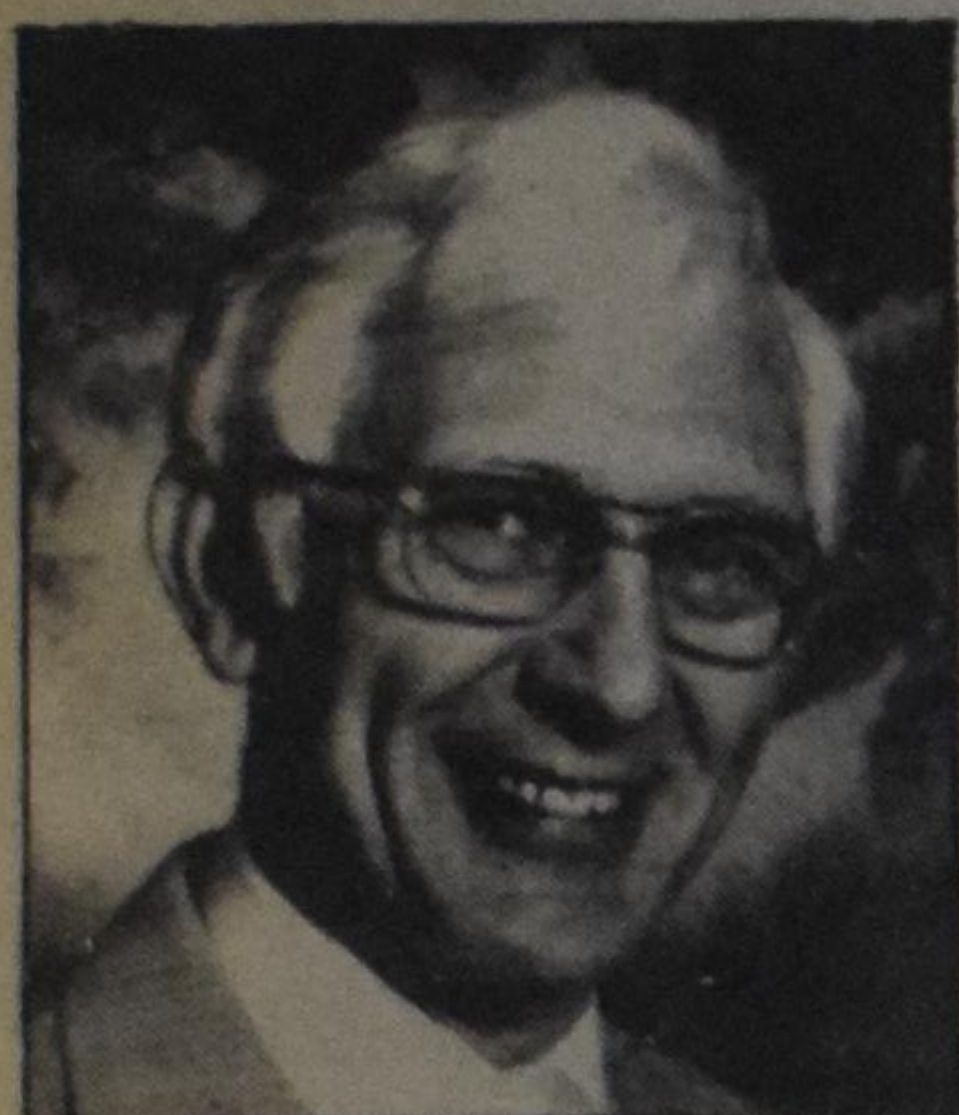
Please forward your information to: Carolyn Frances Acoose-Williams 2340 Argyle Street Regina, Saskatchewan S4T 3T3 (306) 569-2585

Any assistance anyone can provide that will help this family to be reunited is most gratefully acknowledged and appreciated. Thank you.

Carolyn F. Acoose-Williams,
 Regina, Saskatchewan

SKYLIGHTS/WILLIAM R. RANG

Longer Letter



When we truly love the communion of the saints, when we honestly try to be our brothers' and sisters' keepers, we break through the boundaries of loneliness itself.

Lonely but not alone

The need for human contact was the first experience that Adam had. He desired to communicate with another human being and the Lord responded to his need by saying that it was not good for him to be alone. He was created a social being.

In today's sad world the number of lonely and desperate people is increasing daily, and the rate of suicide is rising with it.

Dr. Vivian Rakoff, head of psychiatry at the University of Toronto, is quoted as saying that there is strong evidence to show that the lack of true friends is more likely to lead to suicide than poverty or unemployment. Said Dr. Rakoff, "Suicide is highest where money is best, the economy the strongest, unemployment lowest."

Loneliness is the result of the absence of quality social contacts. In the same breath we may say that for precisely the same reason, there ought not to be lonely people in the Church of our Lord Jesus Christ. When we truly love the communion of saints, when we honestly try to be our brothers' and sisters' keepers, we break through the boundaries of loneliness itself. This is what the apostle must have had in mind when he did not describe true religion as a number of set principles and beliefs, but "to visit orphans and widows in their affliction." (James 1:26)

Some years after Queen Wilhelmina of The Netherlands had abdicated the throne, she wrote a book called *Lonely but not Alone*. At first sight we might be inclined to believe that she is saying one can be surrounded by people and yet be lonely. Thousands of people have had such experiences. However, what Queen Wilhelmina meant is something quite different. Yes, there may be loneliness, and even a queen can be lonely, but the child of God is never alone. "You are near, O Lord," the Psalmist confessed. (Psalm 119:151) "You have not forsaken those who seek you." (Psalm 9:10)

Are you a lonely person? Do you really have no friends although surrounded by people?

You need not despair because the Lord is near, He has promised that He would always be there. He wants you to have the healing, uplifting, exhilarating experience of His fulfilment for your life. I know from experience.

William Rang is principal of the Christian School in Dunnville, Ontario.

Nonagenarian switches to C.C.

We came here [Wisconsin] in 1920 — my husband and I, son and our four-month-old baby. *Dat kleine popje is nu de grootvader van mijn 25ste achterkleinkind* (That little baby is now the grandfather of my 25th great-grandchild), and there will be three more when this year is over.

I have been a widow for 28 years already, but since I have a very talented family, we had a very nice 90th birthday celebration last April. The year 1953 was the first time I went back to The Netherlands.

I loved to sing "God is getrouw" ["God is faithful"], so I memorized it. Hope you can place it.

In 1982 my oldest daughter died of cancer. Her husband had died a few years before, instantly killed. But the Lord helped us through those sad times. I have two sons and two daughters left,

all married.

We sure miss *De Wachter*. And since I will be 91 in April, and *mijn stervensuren* nadert, en de avondklok zij luidt, maar mijn harte kent geen droefheid als de paarden poort ontsluit [the hour of my death draws near, and the evening bell sounds forth, but my heart knows no sorrow when the pearly gate swings open], I thought: forget it [forget about subscribing to another paper like *Calvinist Contact*]. But my daughter laughed. She said, "You can be a hundred."

Greetings. God bless you all. Cheerio.

"Dutchy Hildegard"

Mrs. John Reyenga,
Delavan, Wisconsin

God is getrouw

1. God is getrouw, zijn plannen falen niet,
Hij kiest de zijnen uit, Hij roept die allen.
Die 't heden kent, de toekomst overziet,
laat van zijn woorden geen ter aarde vallen;
en 't werk der eeuwen, dat zijn Geest omspant,
volvoert zijn hand.

2. De Heer regeert! Zijn Koninkrijk staat vast,
zijn heerschappij omvat den loop der tijden;
een sterke hand, die nooit heeft misgetast,
en d'adem zijner lippen overmant den tegenstand.

3. De Heil'ge Geest, die haar de toekomst spelt,
doet aan Gods Kerk zijn heilgeheimen weten;
Hij, die haar leidt en in de waarheid stelt,
heeft zijn bestek met wijsheid uitgemeten;
Hij trekt met heel zijn Kerk van land tot land
als Gods gezant.

Hendrik Pierson, 1834-1923

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter,

500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may

be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Offers tape: Scripture on biological evolution

In a recent C.C. issue, Engbert vanderWerff makes the statement "... the peddling of theistic evolutionism" with obvious depreciative intent.

The analysis that the theory of biological evolution can be understood in Scripture — literally — including Genesis, can be heard in my taped commentary. Send me \$5.00 for a copy. If the purchaser, after listening, can write — "No! biological evolution can NOT be understood in Scripture!", return the tape to me, and I will refund the purchase price.

I would venture brother vanderWerff fails in his adherence to Scriptural teaching. James 4:11-12. Who is he to state Dr. Kooistra is "unloving"? My observation is he who judges before long displays the same attribute. Maybe he already has! Heb. 12:14. This he ignores because he seems determined to generate an argument. (Titus 3:9a).

C. Gordon Winder,
Professor of Geology,
University of Western Ontario,
London, ON N6A 5B7

It's an honour to pray

In response to Rev. H. Praamsma's February 14, 1986, article, concerning the paragraph "why ministers are always asked to pray," it seems that if a person is asked to conduct a prayer to the Lord, that person should hold this in high esteem and reverence to the service of God, irrespective of his/her vocation.

As Christians, we should be joyous that organizations and functions are being guided in a Christian manner of

prayer and scriptural dedication.

It is not whether every question deserves an answer, it is whether this question should be asked by people in Christ who can hold assemblies.

Andy Westerveld,
Stratford, Ontario

Perhaps Rev. Praamsma's question elicits the next question: Why are non-ministers not asked more frequently to pray?
Editor

C.C. more appealing than Editor

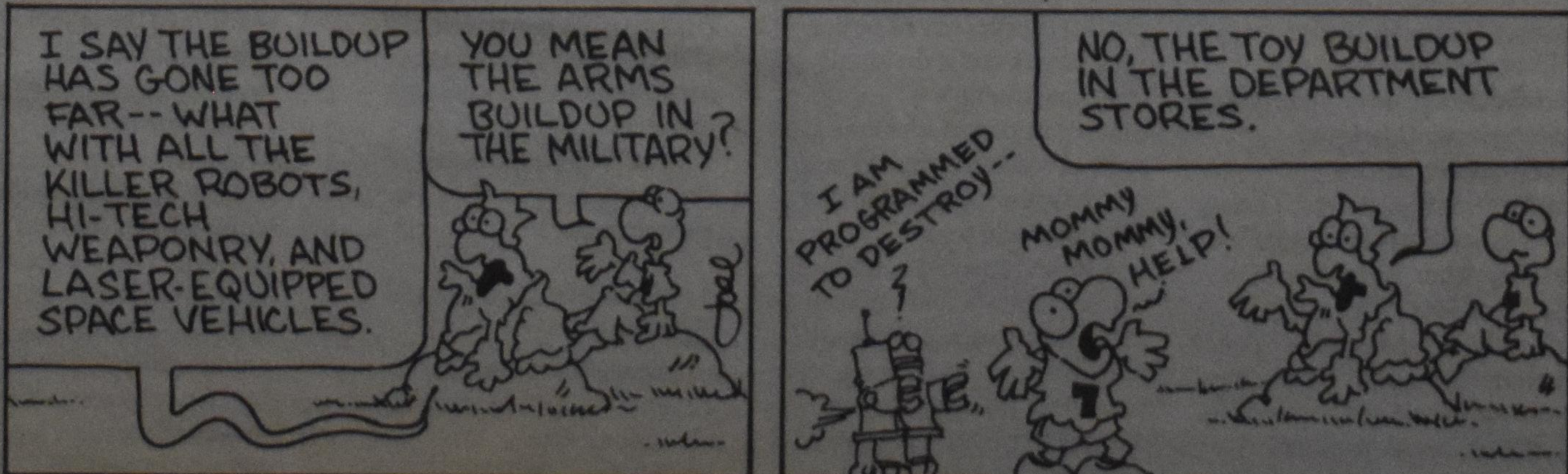
Just good to hear you are feeling better. But you need to put on some fat. Want some surplus? I have it!

The C.C. is more appealing lately. A new man on the job?

Jennie Visser,
Hamilton, Ont.

"NO" to both questions! Lost some weight while attempting to make C.C. more appealing!
Editor

Pontius' Puddle



News

BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

No energy peace in free market

Since the new year began, Canadian economic confidence has suffered two major blows: the dollar fell to below 70¢ (U.S.) and world oil prices dropped by 50 per cent.

The federal government managed to restore much of the dollar's value, but foreign investors' disapproval of Conservatives' policies — which led to the dollar's fall — shook the government's self-confidence. This event led to a tougher budget than was initially planned. Although the dollar will likely resume its downward course in coming months, the sense of crisis is gone.

Decline may undo energy peace

The decline in world oil prices poses a much greater challenge to the Mulroney government. According to the Prime Minister's own assessment, his government has had two major accomplishments since coming to power 18 months ago: "economic renewal" and a "restoration of federal-provincial harmony." Conservative energy policies are usually given as the main example.

Energy peace was essentially bought by giving producing provinces and the oil industry what they had long asked for: lower federal taxes and deregulated prices. And, in fact, the western oil industry did improve and disputes over energy largely disappeared.

But the price decline may end all this. Two tests now face the Mulroney government, as well as the provinces and industry:

- do they really believe the free market rhetoric about uncontrolled prices now that the world price has made many energy developments uneconomical?
- will they be able to avoid a repeat of the late 1970s conflict between producers and consumers over energy prices and the East-West bickering which results?

Rumblings of discontent have already appeared in Ontario and Quebec. An association has been formed to demand lower gasoline prices and is now armed with a petition of several hundred thousand signatures. There is little doubt that the Liberal governments in Ontario and Quebec would be willing to make life more difficult for federal Conservatives — and western ones as well — if prices don't come down substantially. Lower oil costs would be a tremendous stimulus to the Ontario and Quebec economies.

The West will protest

Westerners remain ambivalent on the issue.

Many are still insisting, contrary to most forecasts, that the price decline is only short-term and therefore is a non-issue. The official industry position still seems to be willing to ride the price down and accept whatever consequences that will bring. But for an economy such as Alberta's, which only last year fully recovered from the last recession, this bravado may not last.

Demands for tax reductions or price floors (a new made-in-Canada price) are very likely. Already the *Edmonton Journal* is suggesting an import tax on foreign oil. It states in an editorial: "Alberta subsidized oil prices when [world prices] were high. We gave up billions in potential revenue for the sake of Eastern Canadian industrial development."

Feds may have to regulate

In light of its high deficit, Ottawa would be unlikely to give the oil industry more tax relief, especially because lower consumer prices would already reduce its tax revenues.

This column and the federal government could — quite rightly perhaps — begin a campaign to reduce both consumer and oil industry greed and self-interest and suggest that all sides pursue an equal sharing of Canada's resources. But this would be unlikely to end the demands.

Because of our federal system of government, as well as this country's geography, conflicts between the West and East are built into the structure of things, regardless of who is in power and what policies they may have. The politics of energy in Canada in many ways resemble the relationship between the oil-producing nations of OPEC and western industrialized oil-consuming nations, except that in Canada the inevitable clashes must be mediated by a central government. Not an enviable position at the best of times!

This situation almost certainly will not change. But the Mulroney government and industry may discover they've overreacted to the Trudeau government's heavy-handed — and seriously flawed — regulation of energy pricing and development. They may yet regret they employed the lofty principles of the free market to end East-West energy conflict.

William vanGeest is an analyst for a political consulting firm in Toronto, Ontario.

CPJ gives budget advice to Wilson

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Other religious groups that indicate support are the Evangelical Fellowship of Canada, the Evangelical Lutheran Church in Canada, the Anglican Church of Canada, the United Church of Canada, the Canadian Council of Churches, the Mennonite Central Committee, the Council of Christian Reformed Churches, the Presbyterian Church in Canada and the Jesuit Centre for Social Faith and Justice. Some of these groups speak through committees on social affairs.

Who pays?

CPJ calculates that its Development Fund would create 427,000 new jobs. Only 170,000 jobs would be lost by transferring money from other sections of the federal budget, leaving a net increase of 257,000 jobs.

To raise the required \$11 billion, CPJ proposes several measures to share the tax burden fairly, without adding to the federal deficit:

- \$2.1 billion would be raised by reducing tax exemptions for corporations, thus yielding 20 per cent more in corporate income taxes;
- \$1.1 billion would be raised through a special surtax of seven per cent on the after-tax profits of Canada's 500 leading companies;
- \$2.9 billion would be raised by eliminating tax exemptions which mainly benefit wealthy Canadians, such as the \$500,000 capital gains tax exemption and the expanded tax exemptions for Registered Retirement Savings Plan (RRSP) contributions;
- \$1.4 billion would be raised through a surtax on upper-income Canadians. A \$100,000-a-year income person would contribute \$6,257 annually to the Development Fund;

• \$732 million would be saved by holding the defence budget at 1985-86 levels;

• \$1.119 billion would be raised by reducing government waste.

Additional revenue (\$612 million) would come from taxes paid by newly employed people who had been jobless. Further funding would come from a provision that banks and other holders of pension funds make \$1 billion available in low-interest loans to non-profit groups, such as housing co-operatives. A similar provision has proven beneficial in West Germany.

"We're not calling for make-work grants, but for socially useful employment," says John Olthuis, Research Director for Citizens for Public Justice. "Our proposals would create jobs and meet urgent public demands for affordable housing, quality day care, effective job training and adequate income for the needy. These proposals would mean greater stewardship and justice in our society."

"CPJ doesn't put all the blame for our social and economic problems on the government," says CPJ Public Affairs Director Gerald Vandezande. "We all need to accept our responsibility for society's problems and for finding solutions. We suggest that the volunteer sector play a key role in the proposed job training and counselling programs, and that wealthy Canadians, banks and large corporations contribute their fair share to the Social/Economic Development Fund."

Looking for a teaching position? Check our classifieds.

Commission attacks excessive secrecy of wiretaps

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citizens become targeted in criminal investigations?

- To what extent are Canadians, as a whole, subject to electronic surveillance?
- To what extent are the police endeavouring to protect the privacy of unsuspected individuals when conducting wiretap investigations?
- To what extent are applications for wiretaps being used in order to investigate activity other than that which the *Criminal Code* permits?

Added Mr. Maingot: "The personal privacy of Canadians is far too precious a commodity for questions such as these to remain unanswerable."

Trying to solve the dilemma

Why were such "stringent secrecy provisions" inserted in the present legislation? The answer, says the study, is to protect the identity of police informants and individuals (e.g. apartment superintendents) who may give police access to premises, and who have participated in the installation process.

After extensive discussions with consultants throughout the country, including many police officers and Crown attorneys, the Commission developed a proposal which will finally open up the wiretap

application process to public and individual scrutiny. The proposal maintains a satisfactory balance between the need for effective police investigation and the need to protect personal privacy. Access to the material in the sealed packet would have to be permitted by the prosecutor under the Commission's scheme, but such disclosure would not necessarily occur in every case.

Treatment of optical devices

Among the more than 50 recommendations proposed by the Commission, Recommendation 8 stands out

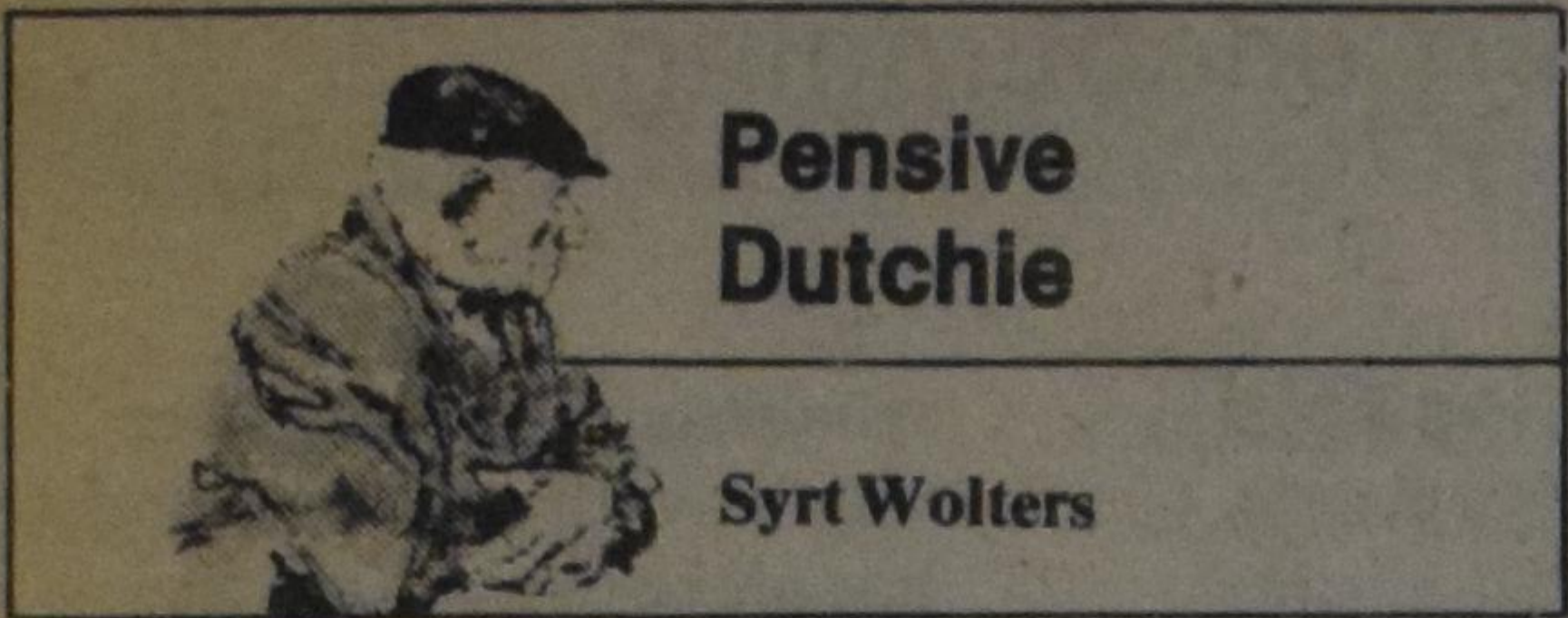
in that it deals with optical devices.

In a recent British Columbia case a television camera was surreptitiously installed by police in a bedroom as part of a "bawdy-house" investigation and filmed the sexual acts of individuals who were not committing crimes.

This, the study says, demonstrates an enormous gap in the existing legislation which only requires prior judicial authorization for sound recording devices. In Recommendation 8, the Commission would remedy this serious deficiency by subjecting optical devices to the same legal regime as listening devices.

Working Paper 47 presents the tentative views of the Commission at this time. Its final views will be incorporated into the new *Criminal Code* which is now in the process of being drafted after the Commission has taken into account comments and reactions to the paper.

You may obtain your free copy of Working Paper 47 by writing to: The Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.



Christians in parliament?

To answer the question, "Should Christians try to get elected to parliament?" I would say: By all means! The more Christians present a biblical view of politics in parliament the better!

But — that is the condition: To present a biblical view of politics and government in parliament. And the over-riding characteristic of that biblical view of government and politics is the recognition of the kingship and authority of Christ!

When the question is posed, "Should Christians try to get elected to parliament?" it is usually assumed to mean, "Should Christians run for office by making themselves available for any of our existing Canadian political parties?" If the question is understood that way, I have serious misgivings. As far as I can see now, one can only run for local government as an independent. Then there are no strings attached. This

does not mean that any Christian who wants to be in the limelight should run for city or municipal council. Anyone who does so should be well-prepared. He or she should well know what it means to govern a community, especially from a Christian perspective.

Develop a distinct reputation

Any Christian who would serve on a city council should work to gain in his or her first term a distinct reputation. A reputation of respect. He or she should not necessarily be known as someone who always criticizes, but more as someone who gives ample evidence that he or she has thought through the issues at hand. That is not easy. Being the "ugly duckling" requires determination, but also keen insight into the philosophies of the day.

I know of one of our Christian aldermen, who, when the proposal was made to

declare the municipality a "nuclear-free zone," proposed that it would be in harmony with this proposal, that the municipality also should be declared an "abortion-free" zone. Aren't the two proposals identical in the desire for protecting life?

I hear that here and there confessing Christians have made themselves available to run as a candidate for one of the political parties as we know them. I have serious difficulty with their rationale. Wouldn't it be fair to expect that any party demands from its candidates that they are committed to the party and what it stands for? Any candidate must be able to identify him- or herself with the fundamental principles of that party. That's the least one can expect. So, we must seriously ask, "Can I, as a Christian, identify myself with the ideologies of that party?" What does the party believe concerning authority? What about freedom? Human rights? Culture, or economy, or welfare or whatever?

These are fundamental questions. But what about

incidental questions: What about lotteries? What about "common law" marriages, divorce, or abortion? Does the party have a respect for the Bible in these regards? Is that particular party a political "communion of the saints" or just a conglomerate of various minds and beliefs?

I realize fully that Christians who do run for office do so with the best of intentions and that they throw themselves in the political maelstrom to at least "do something." I can appreciate that. But about whether it is wise, in the sense of biblical wisdom, I cannot help but have profound reservations.

False pretenses

In the first place one cannot deny that an approach such as this has its ethical flaws. This I put very mildly. Imagine that a humanist, who believes thoroughly that man and woman are the most important beings in the universe, would, in his or her desire to convince the people of "organized religion" that that view is true, join our church with the distinct purpose of getting his or her ideas across and changing the mind of believers. How would we view an intruder like that? First of all, we would accuse the leaders of the church of not being alert. Secondly, we would not trust such an invader, who under false pretenses came into our group of believers. He or she would be (and rightly so) considered a hypocrite!

Aren't we doing the same thing when we join a party which we know confesses that a government derives its authority from the majority of the people rather than from God? In fact the parties,

purposely, keep "religion" out of politics. (That is the Christian religion; they bring their own!) The phrase, "separation of church and state" is interpreted as "separation of religion and politics." And that is impossible.

I am certain, that as long as we believe that involvement in the existing parties is a form of obedience in politics, we are badly mistaken. The result may be not that the parties become Christian, but that the "involved" Christians become more secular.

Besides, if various Christians would become involved in all four of the popular parties, there could be no Christian Mind in politics.

The great stumbling block in our approach to Christian politics is that we think that we must "accomplish" something. Our involvement must have results for the benefit of society and for the benefit of the Kingdom of Christ. That is our gravest mistake. Jesus Christ does not want us to be successful; He wants us to be faithful: search the Scriptures to find out what is the will of God politically. Never mind the results. The result might well be that we are ridiculed, boycotted, falsely accused, persecuted and even killed! The disciples of Jesus experienced that! They received the commandment to "go into the world, preaching and teaching." They went and most of them had to pay with their lives for their obedience. They never saw world-encompassing "results!" And yet — there were results!

Syrt Wolters owns and operates a barbershop in the Empress Hotel in Victoria, B.C.

Major Christian Festival coming to Alberta

Margaret Griffioen

CALGARY, Alta. — Over 40,000 visitors are expected to attend Canada's second national Christian Festival here, May 15-19.

Patterned after the German Kirchentag (Church Days), the theme for this year's Canadian Christian Festival Chretien '86 is "Common Journey in Faith."

The first festival, held in Ottawa in 1982, attracted over 25,000 Christians from across the nation. Organizers hope to

host these festivals every four years, the next festival taking place in the Maritimes in 1990.

Sponsored by Presbyterian, Salvation Army, Lutheran, United, Roman Catholic, Anglican and other mainline churches, the festival features speeches, Bible studies, worship services and workshops led by over 90 well-known North American Christians.

The week-long festival's three main speakers will be: Dr. Phillip Potter (former

President of the World Council of Churches) discussing "Our Journey Upward"; The Right Rev. Robert Smith (Moderator of the United Church of Canada) discussing "Our Journey Inward" and Dr. Leighton Ford (Vice-president of the Billy Graham Association) discussing "Our Journey Outward."

Other well-known speakers will include: David Mainse, of T.V.'s 100 Huntley Street; Don Posterski, President of InterVarsity Christian Fellowship, Canada; Ted Scott, Primate of the Anglican Church of Canada; Gerald Vandezande, Public Affairs Director of Citizens for Public Justice and author Rudy Wiebe.

For more information, contact: P.O. Box 20, Suite 188, 401-9th Ave. S.W., Calgary, AB T2P 3C5. Phone: (403) 287-2956.

Postal strike looming

Believe it or not, we are again faced with the possibility that mail service will grind to a halt as early as the first week of March.

Calvinist Contact, and untold others, will be immediately affected. How are we going to get your weekly issue to you?

If a strike does take place and holds for longer than a week, we will have to skip some issues and try to make up for it in the summer.

What can you do?

We appeal to our readers whose subscriptions expire during April and May of this year to help us come through with the least amount of damage. *Calvinist Contact* very much depends on a regular flow of subscription monies.

Please check the top right corner of your address label for the expiry month. If you label reads either April or May, please cut it out and send it to us with your renewal cheque (\$22.50 for 1 yr., \$42.50 for 2 yrs.) at the earliest possible time.

Thank you kindly for your cooperation!

Stan de Jong,
Manager

P.S. The March renewal notices were mailed earlier. Please send us your renewal cheque by return mail.

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Church

Marian Van Til, page editor

Pastoral Pondering

Good guy/bad guy

Ted C. Lazicki

As I write this I am in the County Court House, waiting to be called for jury duty. Thinking about our judicial system, it occurred to me how like, and yet how very much unlike, it is to the Kingdom of God. In our relationship to God, we have our judge, we have our prosecutor — the devil — and our advocate, our defense attorney — our Lord Jesus. In our judicial system there, too, is a judge, prosecutor, defense attorney, and, of course, witnesses and evidence.

In our criminal courts, at least, we tend to think of the prosecutor as one of the good guys, who represents the state — the guardian of our peace and security. The defense attorney is cast in the role of one of the bad guys, whose time and skills are all given to defeating the good guy in his effort to protect law and order and decency and to punish wrong doing.

Role reversal

In God's court room we see most of these roles reversed. The judge remains the same, but we see Satan as the clever, diabolical prosecutor, using every trick in his bag as he points to the mountain of evidence to convince the judge that the accused is guilty in thought, word and deed.

Next we see the accused. He's certainly no match for the clever prosecutor. The evidence is there, it's been building up since childhood, and it's not a pretty sight. In fact the stench of it reaches up to the judge's nostrils. Looking at the evidence, the accused knows he's guilty, but everything within him wants to cry out, "No! No! It's not true! I'm not that bad! It's not my fault! I'm no worse than anyone else!"

Then into the court room comes his advocate, his defense attorney. But instead of jumping to his defense, he advises him to confess. Confess? To that mountain of iniquity? What kind of a defense attorney is this? Someone hands him the judge's book and tells him that in it he will find help. But it, too, only tells him to confess, to repent.

Guilty but free

Now a strange and sinister thing happens. The prosecutor changes his role. Now he whispers to him, "You couldn't help it, it wasn't your fault. You're just as good as they are. Never mind about the judge's book." He wants to believe this, but he looks at the evidence against him and it feels like a thousand-pound weight resting on his heart. His advocate pleads with him to confess. Finally, unable to stand it any longer, he cries out, "It's true, it's true! That's what I am! That's how I am! Have mercy on me!" On hearing this, the prosecutor stomps out of the court room in a rage, grinding his teeth.

The defense attorney approaches the bench. "All the evidence and testimony is true, your honour. My client is guilty of every shred of it; and he admits it. But I love him. I want you to charge all of it to my account. You know I have paid in full for it."

Then the judge raises his gavel and strikes the bench, and we hear the verdict. It echoes throughout all the courts of heaven and hell. "Not Guilty!"

Ted Lazicki is a free-lance writer living in Arcadia, California. He has published a book and three plays, and is a frequent contributor to his church's national periodical.

Hungarian Christians report encouraging developments

BUDAPEST, Hungary (WEIS) — Hungarian Christians are reporting encouraging developments in church-state relations in the East European nation.

Contributing to the relaxed atmosphere has been Christian involvement in drug rehabilitation programs to assist the growing number of young addicts whom state authorities have aptly described as "lost people." Authorities there, as in the West, report a growing incidence of drug and alcohol addiction.

In response to that need, churches have, with government permission, launched treatment programs. In Budapest, the Baptists have established a coffee bar which seeks to minister specifically to those "lost people." In addition, they are setting up a rehabilitation centre about 200 kilometers from the city.

Pentecostal churches are also establishing a rehabilitation centre just outside the city. That centre is scheduled to open this month if the necessary authorization is granted.

Later in the spring, the Free Christian Church Council will also establish treatment facilities.

Those developments grew out of successful meetings conducted last year by American evangelist Nicky Cruz. A former drug addict and New York gang leader, Cruz had gone to Hungary on invitation of Hungarian churches. The government had turned to the churches to request assistance in coping with the drug and alcohol problems among young people.

Rime or reason

Klaas Sis, sick with the flu, was at a loss for words; his rhymes were overdue — so were his vocal chords.

Klaas Sis

Our elder who is studious told us, among other things, that he is very dubious whether angels have wings.

Sy Nodd

1000s of Bibles sold

More than 5,000 people attended two evangelistic meetings addressed by Cruz, and overflow crowds watched closed circuit television. About 1,000 people registered first time decisions for Christ. Thousands of Bibles and evangelistic books were sold, including a special combined addition in Hungarian of Wilkerson's *The Cross and The Switchblade* and Cruz's *Run, Baby, Run*.

Doctors and church leaders from five East European nations attended a Christian seminar on drug addiction conducted by Cruz. The entire event was arranged and co-ordinated by Eurovangelism.

In the seminars, Cruz stressed the spiritual component in genuine

rehabilitation. "Only after they have truly received Christ and are born again will they begin to consider the way they talk, the way they dress, the company they keep, the places they go, and the things they do," he maintained.

Eurovangelism also sponsored a well-attended seminar in November for Christians involved in that rehabilitation ministry.

Those developments, coupled with the phenomenal response later last summer to the evangelistic meetings conducted by Billy Graham in Budapest and Pecs, have greatly encouraged Hungarian believers. They are praying that the relaxed atmosphere and mutual trust will continue in relations between church and state in their nation.

Soviet, Cuban Church officials send condolences to shuttle victim's families

NEW YORK, N.Y. (EP) — Messages of condolence from churches in the Soviet Union and Cuba have been transmitted by the National Council of Churches of Christ in the U.S.A. (NCCC) to the families of the seven astronauts lost aboard the space shuttle Challenger.

The messages, sent by telex to the Rev. Arie R. Brouwer, NCCC general secretary, were read during a February 3 memorial service sponsored by the NCCC.

A cable from the USSR All-Union Council of Evangelical Christians-Baptists said, "On behalf of the AUCEB Presidium we express sincere condolences in connection with the tragic death of seven astronauts. May God console all mournful hearts and especially of relatives of those

perished with hope for resurrection and eternal life." The message was signed by the Rev. V.E. Logvinenko, the council's president; the Rev. Alexei Bychkov, the council's general secretary; and the Rev. A. N. Stoyan, head of the council's ecumenical arm.

A similar message was received from the Ecumenical Council of Cuba in Spanish: "The Ecumenical Council of Cuba expresses its profound condolence to families and to the North American people for the painful Challenger tragedy. We pray to God that He may give them the strength of the comforting spirit." That message was signed by the Rev. Raul Suarez Ramos, secretary of the Ecumenical Council of Cuba, and the Rev. Adolfo Ham Reyes, the council's president.

New Christian newspaper for Native Americans launched

RAPID CITY, S. Dakota (EP) — *Native Times*, a new international newspaper for American Indians, Eskimos and Aleuts, has been launched by the Rev. Richard Gowan, 71.

Gowan, who spent much of his life publishing Christian materials for Native Americans, said he tried to retire in the late '70s, but "that didn't work! The fire of God's Spirit still urges me on to share my faith, hope and love, through the printed page and uniquely through the culture and lifestyle of Native Americans," he said.

"Calls just keep coming for massive amounts of Native-oriented Christian literature. Even from many public

schools, public health Native hospitals and jails across the nation," Gowan added. "There is a great hunger for simple truth, offering real solutions to hurting people."

Gowan notes increased "hopelessness, drug, alcohol and child abuse, temptation to self-destruction and low self-esteem," in the Native American community. He says that with some seven million Americans and 1.5 million Canadians now claiming Indian blood, the time is ripe for his "Good News" paper.

The Consistory of the First Christian Reformed Church of Montreal announces that the

Rev. D. Geleynse

is available for a call to serve a church in our denomination. Rev. Geleynse has served as Coordinator of Institut Farel in Quebec City under the supervision of a special Synodical Committee. This project is now in the hands of Reformed Christians in Quebec which makes it possible for Rev. Geleynse to return to the regular pastoral ministry. The Consistory heartily recommends him to the churches.

His address: 1629 Stanley Ave. Ste. Foy Quebec G1W 3T3 (418) 658-1716

Change of Address

— Providence Christian Reformed Church, J. Voorberg, Clerk, Regional Road 81, R.R.#1, Beamsville, ON L0R 1B0; effective immediately.

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Inter-denominational group questions proposed porn legislation

... continued from page 1.

First tier

First tier offenses would be any "visual representation of a person under 18 participating in explicit sexual conduct ... in which vaginal, oral or anal intercourse, bestiality, necrophilia, masturbation, sexually violent behaviour, lewd touching of the breasts or the genital parts of the body, or the lewd exhibition of genitals is depicted." It would also include all forms of violence against women, regardless of age. These offenses, in the production of books, magazines, films or television items carry a 10-year prison sentence. In addition, possession of the above-mentioned material would be punishable by a fine of \$2,000 and six months imprisonment.

The ICP recommendations suggest that the first tier cover *simulated* as well as explicit sexual behaviour and that it include any representation of anyone who is or *appears* to be a minor. "Much existing material portrays simulated sexual activity or presents the child as a sexual object without overt sexual activity," according to the ICP recommendations.

ICP suggests that explicit sexual behaviour also include ejaculation and sexual use of other bodily functions such as urination, defecation and vomiting along with such sexual violence as incest.

Second tier

The proposed legislation would deal with any matter that depicts or describes sexually violent behaviour including simulated sexual violence. Exceptions under this category would include artistic and educational material.

The ICP recommendations states that this tier is too legislatively limiting. Canada Customs (currently using the Fraser guidelines on a trial basis until June 1986) already gives entry to everything but sexually violent behaviour, bestiality, incest and necrophilia — in effect opening Canada to most hard-core pornography.

"Canadian stores and film and video outlets are already filling with material portraying explicit scenes of vaginal and anal penetration, masturbation, group sex, men urinating or ejaculating on women's bodies and faces, and many other forms of explicit sexual activity. It appears that as long as women seem to be consenting and there is no overt violence, it is acceptable. When provincial and municipal police attempt to prosecute, the defense has been that dealers cannot be prosecuted for purveying material which has already been granted entry by

Canadian Customs whose jurisdiction is Federal."

ICP suggests that the implementation of the Fraser Commission recommendations at the Customs level has "given license to the majority of hard-core pornography and the principle of community standards [presently in the Criminal Code] has been nullified." ICP is calling for a task force of representatives of various levels of police, provincial organizations, Customs Service, to facilitate a common, integrated approach to implementation of the legislation.

"The defense of artistic merit [at tiers one and two] makes the most skilled and impact-laden presentations of [violent behaviour] free to operate and allows a major precedent which would make judicial implementation of wider prohibition next to impossible, according to the ICP recommendations. "Although the law would not permit violent behaviour in a sex magazine, an artist could depict a woman being raped by a dog in a painting" without any consequence, says Elliott.

Third tier

This tier deals with material already sold in Canada, such as *Penthouse*, *Playboy*, and *Hustler* magazines. It would be an offense to sell these to persons under 18 and the material would not be permitted to be on open public display in stores. "The purpose of these provisions is to ensure that access to pornography of this type is limited to adults who have made a deliberate choice to obtain it," said John Crosbie in the *Toronto Star*, February 12.

ICP does not believe that Mr. Crosbie has gone far enough and would like to see all pornographic material prohibited from entering the country. "Even if access to pornographic materials were to be made more difficult by age restrictions, they would nonetheless see — and accept as normal — what was viewed by the adult members of their households or the households of their peers," says the ICP recommendations. "It would be tragic if the next generation of young people were to grow up thinking that this open exploitation is how men and women are meant to relate to one another."

ICP was formed in August, 1985, after representatives of various religious groups attended a meeting addressed by the Chairman of the Ontario Film Review Board, Mary Brown. Brown asked "Why is the church being silent on the [pornography] issue?"

The stated purpose of ICP is "to alert churches,

communities and the country at large, to the magnitude of the problem now facing us, to address federal and provincial governments on legislation and regulations controlling pornography and obscenity, and to explore means of stemming this tide at the local community level."

According to Elliot, the current protest of the Fraser Commission proposals is the

ICP's largest undertaking yet. "We have spoken to representatives from our churches across the nation and they are helping us by writing to their local MPs to inform them of our concerns."

ICP is affiliated with Canadians for Decency and members include the Apostolic Church, The Baptist Convention of Ontario and Quebec, Church of God,

Church of Jesus Christ of Latter Day Saints, Elim Fellowship, The Free Methodist Church, 100 Huntley Street, The Queensway Cathedral, Roman Catholic Archdiocese of Toronto, The Pentecostal Assemblies of Canada, The Salvation Army and Crossword Communication.



Pastoral letters

Leonard Schalkwyk

To: All "babysitting" mothers

The other day I came across a most interesting book, entitled — *Restoring The Christian Family* (by Sanford). The book contains a personality growth-chart of a child from age zero to six years, dividing the timespan into three "mental years." A mental year may last from one to three years, depending on the child.

The first mental stage is one of basic *trust*; the second mental development is marked by growing *independence*; the third mental period sees increasing *initiative*.

Apart from the question whether or not this chart is correct, it does indicate the importance of the first six years in a child's life. This is the most formative stage in a person's existence.

It is the time that young mothers who stay at home learn how to raise their offspring. This is a whole new experience, for which they have not followed a course ... yet it is one of the most significant tasks they will ever tackle in life.

The most important years

In the first six years of life a child learns more than he will learn in all his remaining years, even if he later earns several degrees.

Therefore — unless necessitated by extraordinary circumstances — a mother should not drop off her child at "daycare," in order to go to "work." Her work and career lies in the training of the children the Lord has given.

But this is a tall order, and father should chip in. It is an exacting task to be a mother of pre-school children. Take, for instance, the stage of growing independence. Every mother can tell you about "the terrible twos." Some children already develop the symptoms in the crib!

Babies are sinners

Baby cries because he is hungry. Mother hears and comes running to feed him. Oh, that feels good to baby! After some hours, he is hungry again. So, he cries again and is fed again. Now he's got the idea: "If I cry, mamma comes and I am comforted." The times comes that he is *not* hungry and he is *not* wet. He does not need anything. But he has learned: "If I scream, waaaaaaaa.....!, Mom comes." Already he has become a liar.

We may laugh at it, but actually it is a serious matter. Babies can learn to be manipulators and exploiters before the age of six months. That sweet baby? Yes, mother, your sweet baby. For the Bible tells us that we are born with the original sin of Adam and Eve in us. That is why it is of utmost importance to take a realistic, biblical view of your baby the first day of its arrival. When you hold it up for baptism,

you admit it is a sinner, who needs the cleansing of the blood of Jesus.

Yet, when the child grows up, we are deeply hurt and shocked to find that our three-year-old can be mean. You get so angry, you scream at her, you act out your frustration on her bottom ... but then you sneak into her room at night, to see your three-year-old asleep, with her blond curls on the pillow. She looks like an angel and you feel guilty for hurting your lovely baby.

There are quite a few young mothers who thus vacillate between anger and guilt.

The following morning mom has not forgotten last night's lesson. Angel-face now asks for a cookie. "Sure, sweetheart, go ahead." The little girl scrambles up the countertop, opens the cupboard, takes the cookie jar and starts, munching, munching, munching. Meanwhile, mother is busy changing baby's diapers and putting him in the play pen. She hurries back to the kitchen. "How many cookies did you eat?" she yells. There the anger returns again.

Security in the balance

Because you have to be an expert in education, to be a young mother is one of the most exacting tasks available. To always know the proper balance between love and discipline requires an infinite amount of wisdom.

But, mother, don't run away from your task to the office. Don't leave child-rearing to others. Even if you are not an expert at it, no one can do it as well as you can, because you are the mother of *these* children.

However, it is advisable that you join a young mother's club in your church. There you can vent frustrations, compare notes, exchange experiences, share prayer and God's Word and plot a course of action for child-rearing!

You are *not* an "all day babysitter." Do not degrade your calling with such negative thoughts. You have the important task to raise your children for the King of kings and because they are nobility, He wants the very best.

What your child needs is a daily dose of LSD: Love, Security, Discipline. The child can only find a feeling of security in a proper balance between love and discipline.

The way is the way of Jesus. "Train up a child in the way he should go, and when he is old, he will not depart from it." (Proverbs 22:6)

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

Agriculture

Best farmers going bankrupt?

In a speech to the Annual Convention of the Ontario Federation of Agriculture in November, 1984, the Honourable John Wise, our federal Minister of Agriculture, equated Canada's most productive farmers with "efficient farmers" and "the best farmers." Wise was reflecting on the then recently released report by the Farm Credit Corporation that identified the most indebted, one-third of Canadian farmers as the productive farmers. They produce half of our food.

The Minister's equation is incorrect.

Many of our farmers have become very productive through the purchase of big and expensive equipment, the building of intensive modern buildings, the purchase of more land and the use of management tools such as computers. But these have all cost a fortune and made us a high cost agriculture. Many of our very productive farmers are inefficient because their per unit costs are much too high.

Meanwhile, our best farmers are those who were a bit cautious in the 1970's. Generally, when they increased their production they made sure that per unit costs did not increase. They paid for part of new technology from profits and did not assume that they could buy their way into prosperity with borrowed money.

The ratio of farm sales to every dollar of assets is a totally inadequate definition of efficiency. Not only do many of our high debt farms have high interest charges per unit of output, they also have high operating costs per unit of production. Even if their debt and interest burdens were significantly lightened, many would still not be cost effective.

The search for solution to our growing financial crisis should start with the realization that our best farmers are those who have built stability into their enterprises. They might not be as productive as some, but they do it cheaper and will continue to do so.

Reprinted with permission from *Earthkeeping*, Vol. 1, No. 1.

The sweet smell of money

RESTIGOUCHE, New Brunswick — A New Brunswick court has ordered Restigouche hog farmer Terry Sullivan to pay 22 of his neighbours a total of \$33,875 in order to sweeten the smell that waft from his farm into their nostrils.

Sullivan was found guilty of polluting the air with livestock odor.

The decision leaves a sour taste in the mouths of farmers across the country. Unless the ruling is overturned by a higher court, it sets a precedent that could affect many farmers.

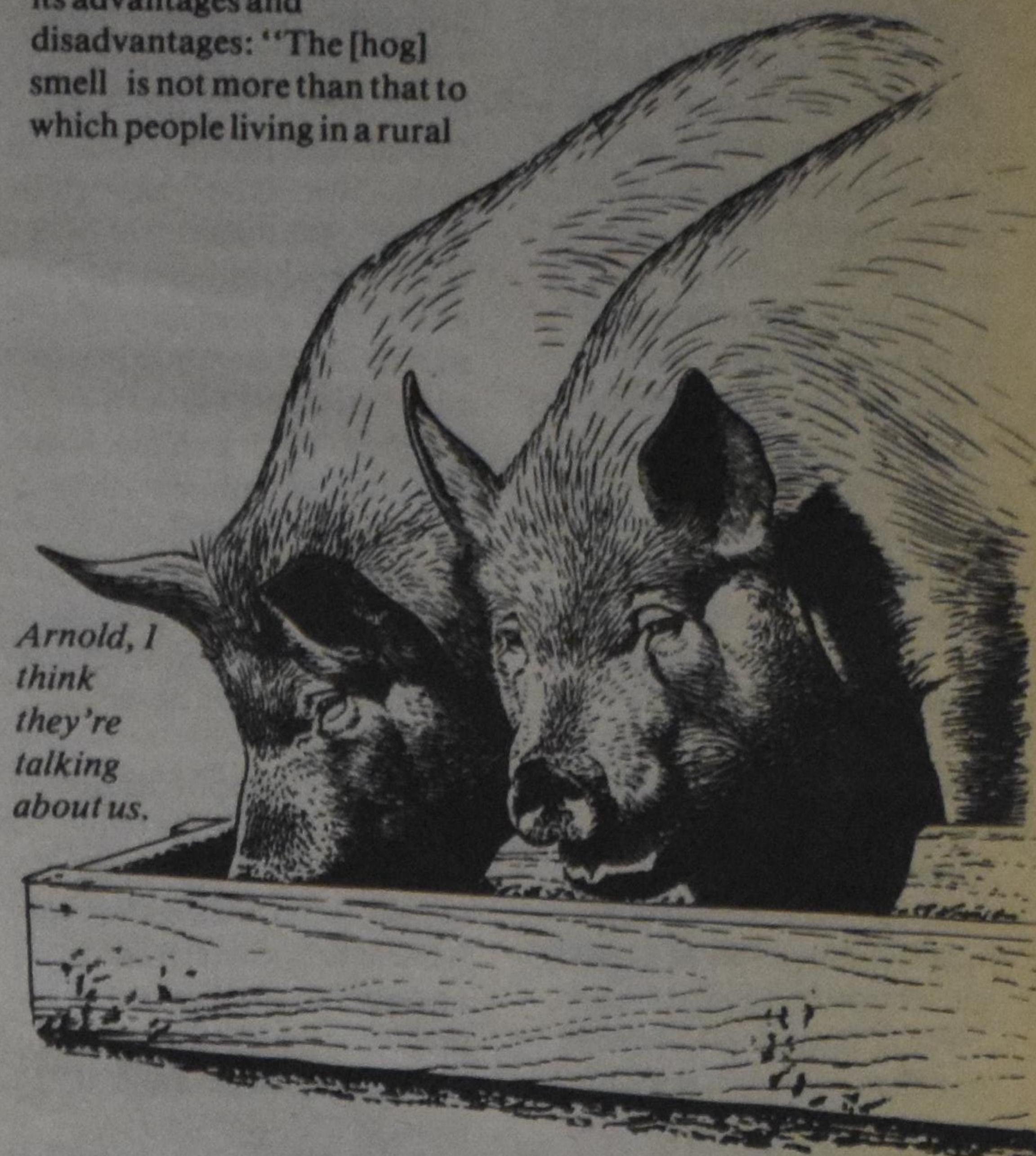
A *Farm & Country* editorial explains the problem this way: "It is fashionable, especially among the Yuppie crowd, to live in the country and luxuriate in the myth of bees, butterflies and the closeness of nature."

This fad, it says, "is out of touch with reality. Rural living is not an Eden of barred clouds and stubble fields but large livestock herds, throbbing machinery and the unpleasant odors and noises that are an integral part of modern farming."

The editorial suggests that the courts look further than their own noses, to Britain, where, in the mid-1960s, Sir Gerald Thesiger ruled that

people living near modern animal operations must take its advantages and disadvantages: "The [hog] smell is not more than that to which people living in a rural

[setting] must and do submit." —HDJ



Arnold, I think they're talking about us.

From time to time *Calvinist Contact* would like to include a page of short items of farm/agriculture news. Anyone who comes across an item that might be of interest to the general

reader is encouraged to send it to the "Agriculture Desk" at *Calvinist Contact*. Of course, longer pieces that deal with agricultural issues are welcome too.

Cleanliness is next to ...

It may still be that some Dutch housewives drag all their furniture outside once a week so that the inside of the house can be properly scrubbed and cleaned. However, it cannot be denied that this enthusiasm for good housekeeping is slowly being bred out of them.

Before you allow them to go any further, consider that U.S. Department of Agriculture scientists are trying to breed honeybees that are better housekeepers.

Experiments at the Carl Hayden Bee Research Center in Tucson, Arizona, have shown that the bees that were better housekeepers, "in every



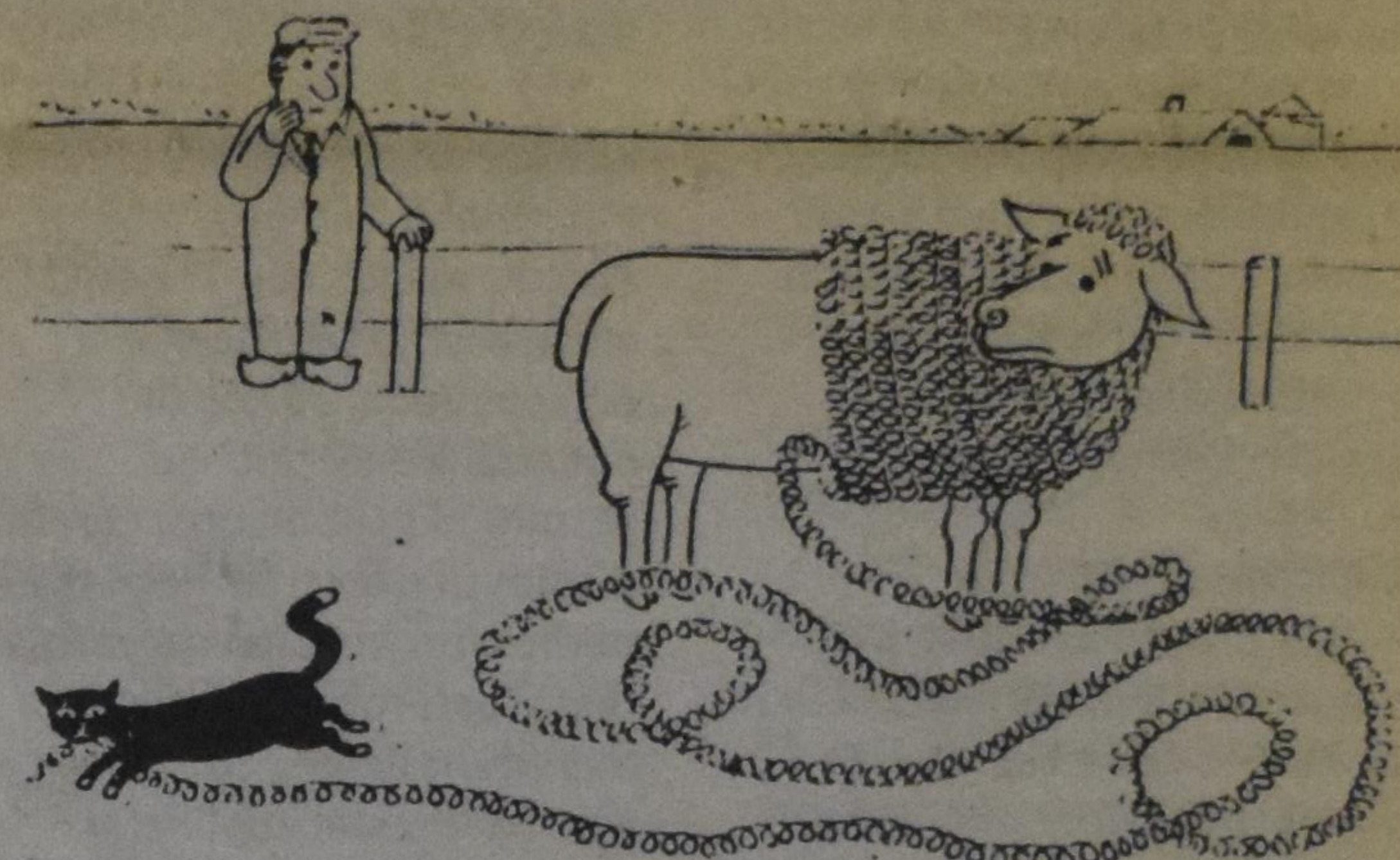
instance," were less infected by disease than their less tidy counterparts. The researchers chose queen bees from two groups: those that removed all their dead within 24 hours and those who only got around to cleaning out 30 per cent or fewer of their dead the first day.

Hives of bees that were produced by these two kinds of queens were then sprayed with chalkbrood fungus, to see how

well they could withstand the disease. In every instance, said Martha Gilliam, one of the researchers, the good housekeepers were less severely infected than the messy ones.

The tidy bees were quicker to uncap honeycomb cells that contained diseased larvae. "In only three generations," she said, "we got bees that were at least twice as efficient in their uncapping and removal activities. I think the potential for further improvement definitely exists."

This research, she said, may help apiarists control brood diseases by identifying and replacing queen bees that bear poor housekeepers. Bees may soon be an example of more than just busyness. "Clean as a bee" doesn't have a very good ring to it, though. —HDJ



Earthkeeping: a new magazine sprouts up

... continued from page 1.

Keeping the earth

This country is one of the richest in earth and resources and it is to the caring of these resources that *Earthkeeping* is dedicated. "Keeping the earth," says Koopman "is another word for stewardship, a concept that the Christian Farmers Federation have usually interpreted to mean the responsibility to manage and care for creation's resources in such a way as to promote the on-going well-being of all of society and of the earth itself."

The task of keeping the earth belongs to everyone, but so far the two farmers federations can find takers for only 4,000 copies of the new magazine. Many of these are sent to people who influence and develop public policy. The rest go to farmers and other interested people who are willing to pay the \$10.00 per year.

Farmers have choice

Farmers already have a lot to choose from for reading material. The farm press is probably the most active of all trade publishing industries, said Elbert van Donkersgoed, the other half of *Earthkeeping's* editorial team. It has its own Farm Writer's Federation and well over 80 Canadian publications to its name.

The agricultural community is a thoughtful community said van Donkersgoed. It is also fairly opinionated. *Earthkeeping* hopes that it can gain support in that community by offering good quality, reflective articles and by taking a clear stand on the issues.

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Family

Divorce if necessary, but not necessarily divorce

Jannie Feenstra

"Do you permit divorce?" they asked. "Don't you read the Scriptures?" he replied. "In them it is written that in the beginning God created man and woman, and that 'a man should leave his father and mother and be forever united to his wife.' The two shall become one — no longer two but one! And no man may divorce what God has joined together." (Matt. 19:3-6, L.B.)

With these words to the Pharisees, Jesus made it very clear to them and to us how He felt about divorce. If we could only leave it at that and close the subject! But the statistics reveal that 40 per cent of all Canadian marriages will end in divorce. Christians too are involved in marriage breakups. It's a problem we cannot ignore. As we continue to read Matthew 19 we see that Jesus also doesn't ignore further questions concerning divorce.

When asked why Moses said a man could divorce his wife by merely writing her a letter of dismissal, Jesus answered that "Moses did it in recognition of your hard and evil hearts, but it was not what God originally intended." Jesus understood our sinful nature. As did Moses, Jesus also recognized the fact that there are times when choices are made and events occur contrary to the will of God, and couples end up in marriages that will eventually destroy them either physically, emotionally and/or spiritually.

Notice that Jesus did not say that what Moses had written was wrong. If we read Deuteronomy 24:1, we find that a man could divorce his wife if there was something he didn't like about her, simply by writing her a letter stating he had divorced her. In an age when women had no rights and were often taken advantage of, Jesus was obviously concerned about how these easy divorce laws were abused.

Does God approve every marriage

In this sense the situation is very much like the one we now face. There has been an astonishing 500 per cent increase in divorce since the

laws were liberalized in 1968. If the proposed legislation, which will make divorce even more easily accessible (wider grounds after a one year separation) is passed, this percentage will more than likely increase.

It can never be stressed enough that marriage is meant to last until death. Marriage is not only a covenant between a man and a woman, but between them and God. Marriage is made up of three elements: a legal relationship, a love relationship, and God's blessing and approval if the first two exist. But does God bless and approve of every marriage? How many marriages occur without the love or legal relationship or without God's approval? We must also remember that God regards love not as a feeling but as a commitment — an act of the will.

There are no doubt times when a marriage may begin with all three elements but one or both partners may, by an act of his or her will, become unfaithful to the marriage vow and refuse to change.

We must never enter a marriage with the attitude that if things don't work out there'll just be a divorce. In the past few decades there has been a great shift in the values of society as a whole. The humanistic attitude of self-fulfilment, self-gratification, and taking care of ones' own needs first is the prime reason for marriage breakdown. Such an attitude affects the way someone behaves toward his or her spouse and family and also how he or she deals with all other aspects of married life — everything from fidelity to finances.

If couples applied all the

biblical ways to love (1 Cor. 13), divorce would be unthinkable. All couples could overcome their problems if they didn't have "hardness," if they could just forgive and forget.

A story is told of a woman who went to her counsellor and said she wanted a divorce. But before she left she wanted to get back at her husband for all the hurt he had caused her. What could she do? The counsellor suggested that for the next month, she treat her husband lovingly and fairly, overlooking his weaknesses, forgiving his failure and praising his accomplishments. Then when she left him at the end of the month, he would miss her terribly and be absolutely miserable. The woman thought it was a great idea and did as was suggested. But at the end of the month she found her husband was treating her much differently and she no longer wanted to leave him.

Time for self-examination

When things begin to go wrong in a marriage it should be a time for self-examination not a time to criticize and blame your spouse. It's a time for each to evaluate his or her own sins, shortcomings and weaknesses. Did you enter the marriage to get away from your family, perhaps even marrying someone against your parents' wishes? Was there really love between you or had things just gone too far to back out? Were you afraid there would be no one else if you didn't get married now? In spite of everything did you give the marriage a fair chance? There must be room for maturing and

growth. Was there honest communication with you and your spouse, and God?

This is a very difficult step — recognizing and admitting one's guilt. It is much easier to blame someone else for failures, but seldom is only one at fault. If a couple reaches a

stage where there are many serious conflicts, good Christian counselling should be sought. Many times people try to sort out their difficulties alone and when all attempts fail, their world comes crashing down and all appears hopeless. Individuals must also make certain they have turned their lives over to God and have put their trust completely in Him. Sins must be confessed and forgiveness and guidance sought. There must be much prayer and a great deal of patience shown with every attempt made at a reconciliation. Too many marriages end needlessly. Jesus states (Matt. 19:9; 5:32) that adultery is grounds for divorce. But this doesn't

imply that if the situation arises, a divorce automatically follows. The 1980 Christian Reformed Acts of Synod suggest, "it is better then not to speak of grounds for divorce. Scripture never intends to provide persons with justifications for divorce, but rather seeks always to encourage and maintain the

permanence of marriage." (p. 475) This is so true but it doesn't change the fact that broken families are a condition of sin, and in a sinful world marriage breakdowns do occur

Continued on page 12...



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Society

Our neighbour's right must be our delight

Gerald Vandezande

Employment equity and equality rights increasingly become the focus of public discussions and legal actions across Canada. Recently, the Ontario Government tabled its Green Paper on Pay Equity. In late February, the Federal Government will be tabling its official response to the provocative report *Equality for All* by the Parliamentary Committee on Equality Rights. What could be a Christian response to the widespread inequalities and injustices in our society? Gerald Vandezande, who testified before the Parliamentary Committee on Equality Rights, hereby shares some of his Christian convictions and public justice concerns.

Deirdre Staton's life began without a hint of what would befall her. She was physically active, mentally alert and developed normally in every way. Soon after turning seven, she began to have epileptic seizures. Today, 24-year-old Deirdre has certain physical and mental handicaps.

When Deirdre was 16, people in Ontario's social service system advised her parents that she should be institutionalized, could never work or take any responsibility for herself, and that their refusal to be "objective" would only harm Deirdre and lead to marriage and family breakdown.

Deirdre's handicaps have meant that many of the rights most people take for granted have either been denied her, or have been won through incredible struggle and great cost to her family, in terms of emotional and physical effort, time and money. Today, with the support of sensitive friends and co-workers, Deirdre is increasingly taking responsibility for herself, improving her skills, gaining self-esteem and contributing in her own unique way to her work community.

Not all of the ups and downs in Deirdre's life and that of her loving parents can be described here. Nor can I detail the special needs and struggles of many other people who daily face the challenge of having to deal with all kinds of disadvantages and discrimination. They suffer much, due to many people's insensitivity and prejudice, experiencing inequities and barriers that often prevent them from living as whole persons who could reflect the gift of God's love.

The survival of the fittest ideology

But, like Deirdre, these neighbours are not respected as full persons. They are not considered to be of "equal" worth in the rough-and-tumble market place that prizes the making of money and the quantity of things over the love for neighbour and the quality of life. They are considered not being capable of doing work that is of "equal" value, because it is not equally productive and profitable.

They are not "equal" to the efficiency demands of a competitive economy where the strongest win, and the

winners often take all — even if it is at the expense of weak losers who need love, justice, and a fair opportunity to demonstrate their talents.

As a result of this survival-of-the-fittest view of equality, many of God's imagers are not seen as people who are of "equal" worth. Their God-given abilities are not considered and rewarded properly. Think of the many women who are still not fully respected and who are often paid less than men for the same

give practical aid and show loving concern. More initiatives can be taken to help bring about a caring and sharing way of life. We all have our personal, communal, and institutional responsibility to enable others to exercise their respective rights and responsibilities. The *Testimony on Human Rights*, published by the Reformed Ecumenical Synod in 1983, summed it up well:

"Like Christ our Lord, we are called to demonstrate a special care for the poor and needy. In thus living out the life of Christ in us, we image God by dealing righteously with our fellowmen, so that God may see His image in Christ restored in us and others. Such discipleship calls for breaking down racial, ethnic, and other false barriers and walls of separation. For in Christ every unbiblical form of

disadvantaged.

To this end, Christians and our Christian action organizations should work for and support employment equity policies and programs that affirm the human rights and responsibilities of all God's creatures and that also enable the disadvantaged to be free from discrimination and poverty.

Toward public justice for all

A Canadian Parliamentary Committee has been examining Canada's federal laws in relation to Section 15 of the national *Charter of Rights and Freedoms*. The "equality rights" section of the *Charter*, which became law on April 17, 1985, includes a special clause that calls for "the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged

differences ... Ignoring differences and refusing to accommodate them is a denial of equal access and opportunity. It is discrimination" (p.3)

Genuine employment and income equity could be achieved by recognizing that, under certain circumstances such as Deirdre Staton's, it is necessary to treat disadvantaged people differently to promote genuine equity. It would include voluntary affirmative action for justice. If the injustices persist, however, the government could require those companies and trade unions which continue their discriminatory practices to comply with certain basic employment standards through equitable affirmative action programs. These programs would enable disadvantaged people to exercise their God-given rights and responsibilities with dignity and entitle them to just wages and working conditions that put them on an equitable footing with others.

CPJ stresses the importance of securing the *voluntary* cooperation of the companies, unions and disadvantaged groups affected by its recommendations and the government's initiatives to promote, establish and maintain employment equity. "The emphasis should be on meaningful consultation and consensus-building, so that all involved in the process of bringing about employment equity experience it as helpful to their own sense of social responsibility and conducive to our national well-being," CPJ said.

The Federal Government's forthcoming response to the Parliamentary Committee's recommendations contained in *Equality for All* could go a long way toward eliminating the discrimination that plagues Deirdre Staton and other disadvantaged Canadians. Genuine progress will only be made, however, if *all* God's people and our social structures, of which we are a part and through which we daily affect the lives of others, accept their own responsibility and demonstrate their determination to eradicate discrimination through just deeds inspired by God's Word for responsible living:

"Give justice to the weak and the fatherless; maintain the rights of the afflicted and the destitute. Rescue the weak and the needy; deliver them from the hand of the wicked." (Psalm 82:3,4)

Gerald Vandezande is the Public Affairs Director of Citizens for Public Justice, a Christian political organization with offices in Toronto, Calgary and Edmonton. He is the author of *Christians in the Crisis: Toward Responsible Citizenship*. He is a member of the Grace Christian Reformed Church, Agincourt, Ontario.



"The Chain" mural detail by Edward Biberman

"Genuine progress will only be made, if all God's people and our social structures ... accept their own responsibility and demonstrate their determination through just deeds inspired by God's Word for responsible living."

kind of work. Think of the many members of visible minorities who frequently have real difficulty getting a decent job, even though they are well qualified. Think of the many unemployed older people who file hundreds of job applications to no avail, despite their valuable experience. Think of the many native people who have left stifling reserves in search of a more meaningful life in our cities, but often encounter a bewildering environment conditioned by materialist values and racist attitudes.

A Christian approach

All these people and many others with special problems and obstacles deserve personal attention and loving care as well as public support and governmental protection. They are neighbours in need whose urgent plight and deep hurts are ours if we truly live in community and solidarity with all God's creatures.

Much is already being done by some churches and other non-government agencies to

discrimination has been weighed in the balances and found wanting. Our neighbour's right must be our delight."

God's special concern for people in distress must also be heeded by our governments and demonstrated in their policies. As God's servant for human good (Romans 13:4), governments should promote public justice for all people. They should use their office and power so that all God's creatures have fair and equitable relations with one another and have the freedom and access to resources which are rightfully theirs.

Governments should ensure that societal institutions such as businesses, unions and schools allow needy people to enjoy equitable access to employment opportunities and necessary services so that they can support themselves and fulfil their life's responsibilities. The governments' own employment practices as well as their public policies should serve to ensure equitable treatment for the

because of race, national or ethnic origin, colour, religion, sex, age, or mental or physical disability."

In its submission to and appearance before this Parliamentary Committee on Equality Rights in Ottawa, Citizens for Public Justice (CPJ) stated that a person's right to equality in employment should include "freedom from adverse discrimination." However, CPJ also stressed that we must go beyond this minimal notion of equality and referred to some of the observations made by Judge Rosalie Silberman Abella in her *Report of the Commission on Equality in Employment*. Judge Abella argues the need for special affirmative action programs to improve the position of disadvantaged minorities; noting: "Equality in employment is not a concept that produces the same results for everyone ... Sometimes equality means treating people the same, despite their differences, and sometimes it means treating them as equals by accommodating their

Story

He had known all along

Lini R. Grol

As a student nurse I learned to comfort and reassure my patients when they expressed their fear of death. Later, when one of my patients stated that he was going to die from minor surgery, I took precautionary action. By that time I had learned my lesson from Lothar, a boy of about 13 years.



Photo: Children of War, Roger Rosenblatt.

I was a third year student nurse in Alkmaar, north of Amsterdam, Holland, when I met Lothar. Lothar was a German-Jewish boy, who had escaped the Nazis, who had taken away his parents. He had crossed Germany on foot under the most trying circumstances and had reached Amsterdam. There he had been taken in by the Jewish community. They had sent him to a seaside children's home near Alkmaar where he could recover from his ordeal.

But Lothar became ill. Not very seriously so it seemed, but the children's home had no facilities for sick children. So they sent him to our hospital. The Matron from the children's home had phoned ahead and had asked for special consideration, saying: "Lothar might be a little hard to handle after all he's gone through."

Hard to handle indeed. The orderlies panted when they wheeled him into the ward. Lothar kicked and fought like a madman yelling: "I don't want to die." Four adults had to hold him down while the doctor gave him a sedative. Only after the sedative took effect and he relaxed could I talk to him, and what was more ... listen.

He poured out a heart-breaking tale of searching for his family, going in the night

from house to house, city to city and finding them all gone. Some had been taken by the Nazis, others had managed to escape and had made for Switzerland, Holland, even the U.S. Time and again he interrupted himself with the words: "But I don't want to die." Clearly his fear of death arose from his sad and dangerous experiences of the last months.

I tried to comfort him: "You are not going to die, Lothar. You are safe now. We will take care of you. And when you are well, you will be taken care of by the Jewish community, who are trying to find some of your family." I still remember how he looked at me when he said: "I'll never go to the States, I'll soon die."

He sounded drowsy, and I tucked him in with calming words. "No, no. Lothar, soon you'll be well again." But he rose, wide awake again, and shouted: "I don't want to die, I don't want to." Another sedation took effect and soon he was sound asleep.

While I stood looking at him, the doctor joined me. She smiled when I told her what he had said, and repeated. "He's not going to die. He's a sturdy little boy. He'll survive and make a new life for himself. Children are

resilient." I wholeheartedly agreed.



The next days Lothar was in my charge, not because he was so ill, but because it would give him a chance to talk himself out.

Lothar was an endearing boy. I came to love him, even though at times he was difficult to handle. Obsessed by the thought that he was going to die — and not wanting to — he cried out that something had to be done, that he didn't want to die. He was an intelligent boy, well-read and generally in a good mood. He was easy to talk to and well-mannered. But when the laboratory test proved that all was well and we told him, he yelled: "Lies ... just lies." And as before, he accused us saying that we would let him die.

"Why do you think so. Do you have pain?" I asked every time.

"No." He shook his dark head and looked at me with his brown brooding eyes. "No, but I just know." Then defiantly: "But I don't want, to."

He never smiled and refused any favours I offered him. "What's the use?" he'd reply at any suggestion for a game. In such moods he was downright unreasonable the nurses said. He had been with us five days. The fever was gone and the good food, the rest and extra vitamins had restored him to a fine-looking boy. Yet, time and again he would repeat his old complaint that he was going to die.

I tried to joke with him. "Go on with you, Lothar. Here, look in the mirror, you look marvelous, even handsome." I joshed him a little. For handsome he was, with his fine features, thick dark hair, beautiful eyes with long lashes that would make any girl envious. He would not look in the mirror and turned his head.

"Cheer up, Lothar," I would say. "You have good friends waiting for you in Amsterdam. Look, they sent you all this fruit and these books. They will help you. But you have to be willing to be helped. Have the courage to start anew."

He looked at me and said sadly: "Even you don't believe me."

Yet that night he seemed more relaxed when I tucked him in for the night. For the first time he even smiled at me, a shy sweet smile. And as I folded the blanket over him, he looked at me with a strange expression. His hand reached out and folded over mine. He finally looked at peace with himself and the world.

Delighted with what I saw as success, I ran to the headnurse: "Lothar is finally responding. He smiled at me and reached out to me. He is finally getting

better and has faith in his future," I said.

My shift for the day was over and with a light heart I went to my room in the nurses residence. Lothar's recovery was my greatest reward for the difficult days we had spent together. I was happy and had faith in his future.

Within the hour I was called by the headnurse. Lothar had died in his sleep. The post

mortem provided no clue, there had been no medical reason for his death.

But he had died with peace in his heart, of this I was sure. I had seen it in his eyes. After all, he had known. But why and how? We never found out.

Lini Grol is a qualified registered nurse who has written medical textbooks and volumes of poetry, children's books and a slim volume on her favourite pastime, paper cutting. She lives in Fonthill, Ontario.

incognito tanager

disguised

within a scarlet suit
and black bolero hat
a mid-aged farmgirl minces
down her swanky city street

incognito

feigning

flair she covers up
her love of brown-eyed susans
queen anne's lace
and leaves behind
the billowing clouds
she once-upon-a-childhood watched
turn into girlhood fantasies
theatrically she gestures
what her heart no longer feels
miming remnants of herself
long waiting on a closet shelf
to come to life once more

camouflaged

and cloaked within the garb
of scarlet tanagers
coiffured a painted lady masks
the life that in her ever mourns
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Society

"What price?"

On February 10, two Roman Catholic priests and a Baptist minister — the Reverends Alphonse de Valk, Ted Colleton, and Fred Vaughan — were acquitted of "mischief" charges after they padlocked the gate of Toronto's Morgentaler (abortion) Clinic.

After announcing the acquittal, presiding Judge L. DiCecco made the surprising demand that the three clergymen sign a peace bond which would require them to stay 300 yards away from the clinic. All three refused. If Judge DiCecco decides to impose the bond, they are willing to go to jail rather than comply.

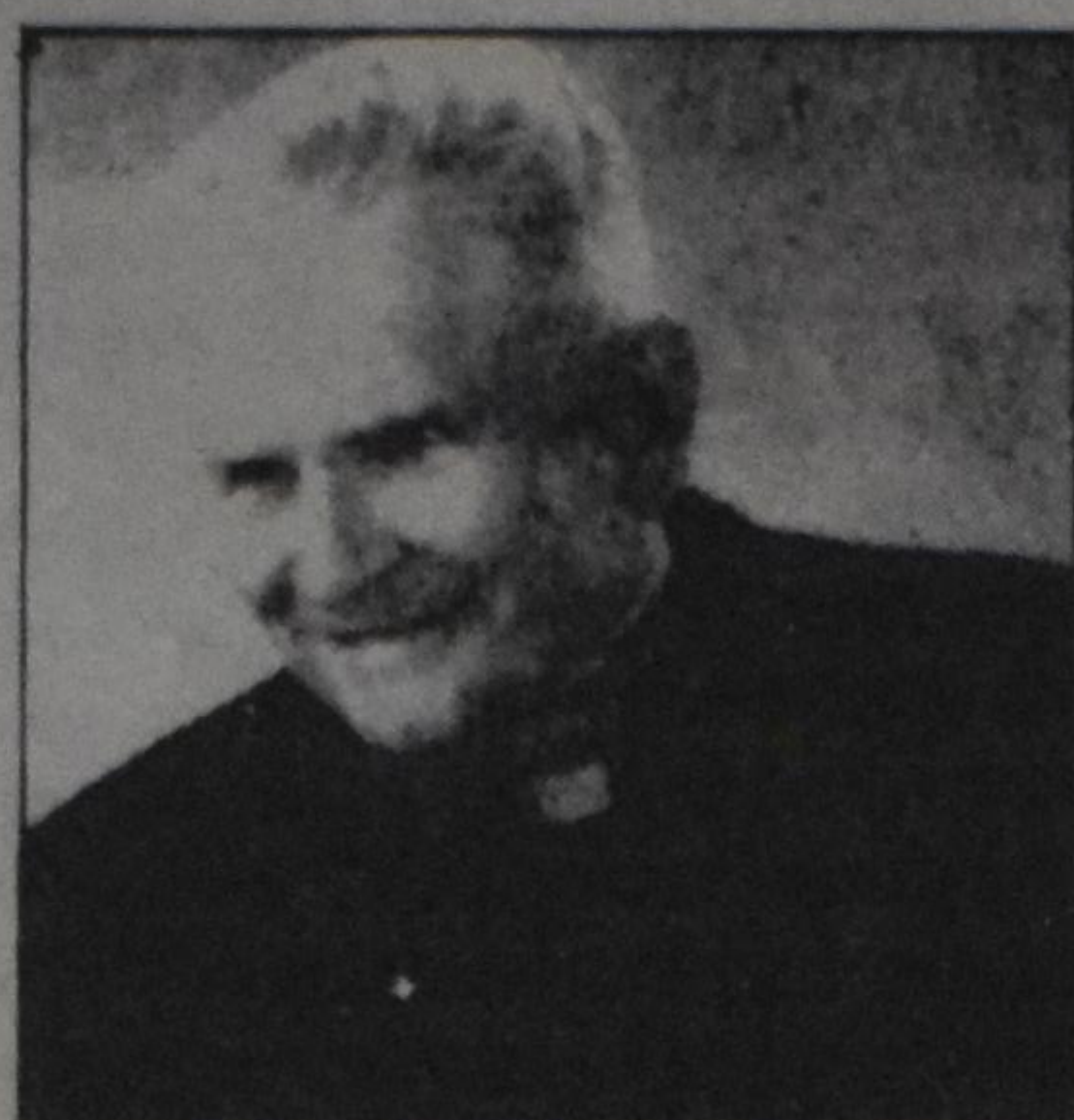
In fact, three days after their court appearance, 73-year-old Ted Colleton tried again to prevent the clinic from opening, but police were waiting for him when he arrived with his lock and chain. Said Colleton, "I want to express our dismay at the police protection of the law disturbers. The police are protecting people who are murdering babies."

After his initial arrest, Father Colleton published his thoughts using the title, "What price?" They are reprinted below from The Interim: Canada's National Pro-Life Newspaper, February 1986. with permission.

MVT

It was Abraham Lincoln who gave posterity the famous saying, "You can fool all the people some of the time and some of the people all the time, but you can't fool all the people all the time." If he had said "please" instead of "fool" it would be just as true — in fact more so.

I have never tried to please all the people all the time and I don't intend to start now. But I was both interested and amused at the reactions to my locking the gate of the abortion



Father Ted Colleton

clinic.

I have received — both

verbally and in writing — such accolades as, "It is great to see our priests showing leadership" and "If everybody had your courage that 'so-and-so' clinic would have been closed long ago."

I received congratulations even from Ireland and Boston, where the incident had been reported in the Catholic papers.

But these laudatory statements were balanced by others of a derogatory kind such as, "It is nearly time you got sense," or "It is a bad example for ministers of religion to break the law," and, "I admire your courage but you have no right to interfere with private property."

Obligation to challenge

When remarks are complimentary I try to look modest — which I find almost impossible — and attempt to change the subject, hoping that I will not succeed. But when they are otherwise I feel an obligation to challenge them.

I usually begin with a question such as "Suppose you saw a six-year-old child being carried into a house and knew for certain — or at least suspected — that he or she was going to be murdered, what would you do? Would you decide that you couldn't do anything because it was private property? Would you decide that if the parents of the child wanted him or her murdered, it was their business and not yours? Or would you feel that it was improper to impose your moral values on the murderers inside, who are being handsomely paid for doing the murders and, therefore, felt it was morally defensible to take the life of an innocent child?"

There's no difference

When people who claim to be Christians and particularly if they are Catholics, who have such clear teaching from their church, try to tell me that there is a difference — in principle — between murdering a six-year-old child and murdering an unborn baby, I must admit that my patience begins to wear thin.

Since the breaking of the genetic code — in the 1950s — there is no doubt in the minds of honest scientists — please note the adjective — that human life begins at conception. Therefore, abortion is murder just as surely as the killing of a six-year-old child or an 80-year-old person. Euphemistic terms do not change moral facts!

Trespassing

I was listening to a pro-life tape the other day and the speaker — who has been in court also in the U.S. for entering an abortion clinic — made what I have been trying to say clearer. He asked, "Suppose you were passing a private house and you saw a man or a woman drowning their baby in the swimming pool, would you just pass by because there was a notice saying, 'Private property. No trespassing?' Suppose you were called to court as a witness and were asked by the judge, 'Why did you not try to save the child?' How would you feel if your only reply was, 'I could not bring myself to break the law against trespassing!'"

I know I should feel bitterly ashamed and a miserable coward.

If we can rush into a private house to save a baby from death by drowning, why can't we rush in to save one from

being murdered? I can't see a difference.

The other day somebody asked me, "but are you really prepared to go to jail?" I think I was supposed to say, "Oh well, there are limits somewhere." However, my reply seemed to shock him. I said, "If I knew that the sentence for locking that gate was public hanging, I still would have locked it — and I shall lock it again."

In good company

Far greater men than I have languished in jail for far lesser causes — Cardinal Stepinac of Yugoslavia, Cardinal Mindszenty of Hungary, Cardinal Beran of Czechoslovakia — all in my lifetime. Nobler men and women than I shall ever be, have made the supreme sacrifice in defence of their convictions — starting on Calvary.

In our own day, Archbishop Romero of El Salvador was slain at the altar for just one reason — he would not be silenced by threats.

No apology

And so, I am not ashamed of the historical company in which I find myself. Nobody will convince me that there is a more important issue than the daily murder of our unborn children. The saving of those lives is in itself of paramount importance. But that is not all.

Abortion destroys the very fibre of a nation. It is the most shocking degradation of womanhood and motherhood. A society that condones abortion — as ours is doing — is a society that has lost its will to live.

Reprinted with permission from *The Interim*, February, 1986.

Oswald J. Smith dies at age 96

TORONTO, Ont. (EP) — Dr. Oswald J. Smith, founder of Peoples Church in Toronto, and a leader in world evangelization, died January 25. He was 96.

Smith's Peoples Church developed a strong tradition of missions support; since it was founded in 1928, the Peoples Church has contributed more than \$23 million for world missions.

Smith also travelled as an evangelist, speaking to audiences in 80 nations around the world. In the 1920s he worked in Latvia, ministering to exiles from the Russian revolution. He spoke frequently at missions conferences throughout North America, introducing the "faith promise" concept of giving to hundreds of congregations.

He authored 35 books, which were published in 128 languages. Their circulation is estimated to exceed six-million copies. He was also a prolific hymn writer.

An overflow congregation of 2,800 crowded the Peoples Church for his funeral January

30; Smith's long-time friend, evangelist Billy Graham, spoke at the funeral. Graham described Smith as "the greatest combination pastor, hymn writer, missionary statesman and evangelist of our time."

Dr. Leighton Ford, Chairman of the Lausanne Committee for World Evangelization, observed, "Oswald Smith's impact in his generation for the cause of world evangelization is almost beyond calculation. He had a great personal influence on my life. I was a boy of 14 at a Bible conference when his message made a deep impression. It was the same year that I began my own work of evangelism."

Smith was succeeded in the pastorate of the Peoples Church in 1959 by his son, Dr. Paul B. Smith. The congregation currently contributes to the support of more than 500 missionaries and nationals around the world.

Divorce if necessary, but not necessarily divorce

... continued from page 9.
in spite of everything.

In 1 Corinthians 7:12-16, divorce is also allowed. When a non-Christian spouse wants to leave, he or she is permitted, Paul suggests, because "God wants His children to live in peace and harmony." He mentions this only after giving many reasons why the marriage should be saved.

No ideal solution

Divorce is never an easy or ideal solution to a marriage problem. New problems and difficulties will always arise. Most who have experienced divorce will confirm this. There is a great sense of failure, guilt and shame. There is grief and loneliness due to the loss of family and friends. Homes are destroyed and lives shattered. It's no wonder Jesus hated divorce; He knew what it does to people. But Jesus hates all

sin because of the unhappiness it creates; it separates us from God.

Divorce is the result of sin and at times is a sin in itself. Just like the multitude of other sins, both great and small that each of us commit every day, there are consequences that must be faced. But is it different in the fact that it cannot be forgiven? The Bible gives us no evidence of that. God always forgives sin if we confess, repent and ask for forgiveness. He forgives completely and forgets. A divorced person can be reconciled with God, and God will bless his or her future life.

The CRC Acts of Synod 1980 summarize the issue very well when they state: "Thus, on the one hand, Scripture states the principle or law governing marriage with such clarity that no one should be mistaken concerning God's will for the marriage relationship. The

church must constantly reaffirm this biblical teaching both as God's will for its corporate life and in its proclamation to a society in which moral anarchy is destroying marriage and family life.

"However on the other hand, the Scripture also considers cases where marriage does not attain the biblical norm. Although the cases considered are essentially only two, in those two cases the Scripture acknowledges the necessity of considering certain actions and attitudes which occur in a sinful world, which conflict with God's will for marriage and which can destroy a marriage relationship."

Jannie Feenstra is a teacher, wife, and mother of four who lives in Addison, Ontario.

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Issue

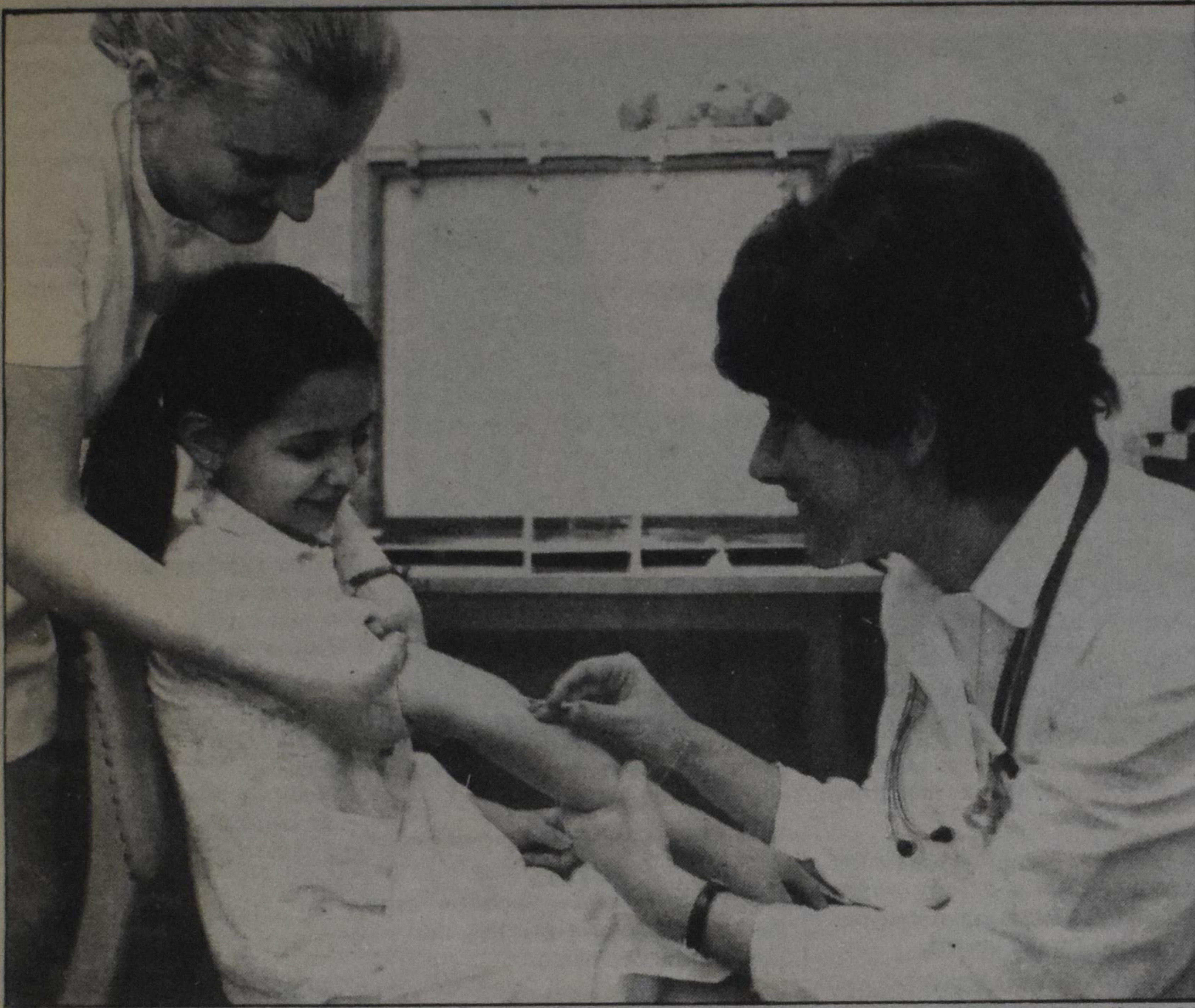


Photo: Illustrated Encyclopedia of Family Health

If I were a doctor ...

(companion piece to editorial)

Bert Witvoet

According to several doctors, their's is one of the most responsible professions around. And I tend to believe them. My experience with doctors confirms that they are a conscientious, hard working and caring group of people. I would add that they are also a very knowledgeable and competent group. Together with an army of caring and competent nurses, they provide Canada with excellent health care.

Thus when doctors talk about government interference as being a threat to their professionalism and Canada's health care, we do well to sit up and listen.

What is professionalism?

The question of a doctor's professionalism is an intriguing one, anyway. What exactly is meant by their professionalism? I suppose it is all of the good things I have said about doctors in the first paragraph of this instalment. By these favourable traits they show that they are "professionals."

A lot of times the word "professionalism" is bandied about to put some distance between the doctors and the rest of society, however. Thus the impression is created that if the doctors' salaries were in line with the salaries of teachers, for example, then that would mean a blow to their professionalism. Professionalism here takes on the dress of image, status and power.

We often talk about professional pride. When that pride is synonymous with high morale, it must be seen as a good thing. But when it is closer to arrogance, it stands in the way of service, which is the highest goal of any profession.

When it comes to doctors, I believe that professional pride

is often tinted with a kind of paternalism. Their professionalism is not exactly arrogance, but neither is it characterized by humility. The idea is that the doctor has a lot of knowledge and power and he cannot afford to allow patients to think otherwise. The patient is subconsciously encouraged to be dependent and helpless.

The best kind

Now there are exceptions among doctors, of course. In my own experience I have found those exceptions to be

among women doctors. I have been in the care of two women doctors so far, and both of them have been more approachable than any male doctor I have had. They seemed to be willing to do without an aura of authority and power. They were less rushed than male doctors. And if there was something they did not know, they were willing to admit to it. A lot of male doctors I have known find it very difficult to admit to ignorance.

I don't think these women were any less professional for their down-to-earth, non-mystical approach to illness. I thought of them as being as competent as any other doctor, but at the same time they made me realize that I was responsible for my own health. And that in my book is the best kind of

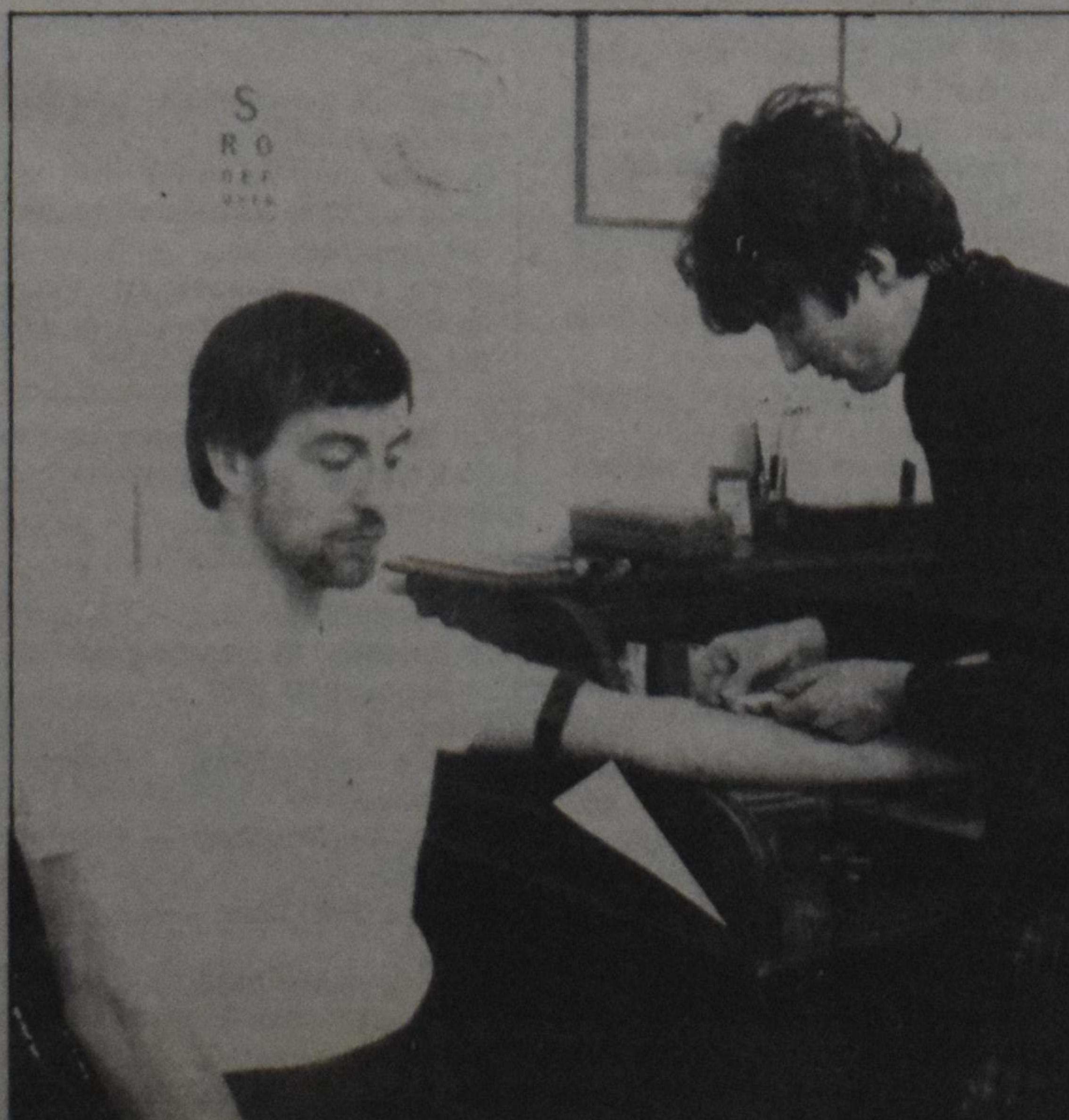


Photo: Illustrated Encyclopedia of Family Health

Editorial continued ...

... Editorial continued from page 2.

In 1979, Ernie S. Lightman wrote a letter to his doctor, which was published in the May 21 issue of *The Toronto Star*. He wrote:

Because of the essentiality of the service which you render, I cannot accept a system which revolves centrally upon voluntary behaviour on your part ... If we as a society desire a universally accessible medical care plan, we must define our social policy priorities and implement them through legislation. Social policies cannot be based on individual voluntary acts of altruism by you as a doctor — or by anyone else for that matter.

What Lightman is saying is that everyone of us loses some freedom, even some freedom to be kind and generous, by being part of a society that adopts social policies. Doctors are no exception.

Professionalism can survive

Does a ban on extra-billing turn doctors into civil

servants? We believe not. Most doctors see the move as a symbolic loss of freedom, not a real one. Most of them don't extra-bill anyway.

Without the right to extra-bill, doctors can still establish their practice where they will. They can decide on a single or a combined practice. They can hire whomever they want to assist them. They can furnish their offices the way they want to. They can decide how many patients they want to see, how many hours they want to work. They can bill their patients directly or indirectly. They can develop a specialty. Surely the loss of the right to extra-bill does not take away their professional status.

And as for losing extra-billing as a bargaining tool or safety valve in case the government becomes unfair in its dealings with doctors, we rely on the ingenuity of doctors to come up with other weapons. They are, by and large, a responsible and intelligent lot. No one need lose any sleep over their future well-being.

BW



Photo: Illustrated Encyclopedia of Family Health

professionalism there is.

If I were a doctor, I would not see extra-billing as a threat to my professionalism. True professionalism is not dependent on such outward things. On the other hand, if I were a doctor, I would probably not agree with this article, seeing that I would be a male doctor!

to the general practitioner only. If each doctor's visit were to cost \$5, might that not act as a psychological barrier to overuse?

Now if this \$5 would go into a foreign aid plan, would that not be like saving two birds in one throw?



Canada's health care

And what about the charge that Canada's health care is threatened by a fully universal health care system? I believe that this may well be the case.

If Britain is any example, then unlimited access to health care leads to abuse, leads to bankruptcy. At the moment, Canadian health care is also experiencing patient abuse of the system. That is because people tend to exploit things that come free of charge.

Perhaps each province should institute a user fee, as has been done in Australia. This would be an equally small fee for all, so that there is no discrimination between rich and poor. This should perhaps be applied to a visit

These are just some editorial thoughts on the subject of Canada's health care plan and the doctors among us. Perhaps readers of Calvinist Contact who are doctors would like to respond to what I have been writing in last week's and this week's issue. Of course, anyone is welcome to respond. The question of health and medicine is everyone's concern. Let's declare solidarity on this matter and take a stand for an excellent health care system and a free society.

Classifieds

Classified Rates	Anniversaries	Anniversaries	Anniversaries	Obituaries
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$30.00 Obituaries \$30.00 Notes of thanks \$21.00 Birthdays \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10.00. For letter under box number, \$10.00 extra. Calvinist Contact will not be responsible for any errors due to handwritten or phoned in advertisements. Tearsheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3 (416) 682-8311	Naaldwyk Vineland 1936 March 17 1986 "A man's mind plans his way, but the Lord directs his steps." (Prov. 16:9) With praise and thanksgiving to our Lord, we wish to announce the 50th wedding anniversary of our dear parents and grandparents, WIM and MARIE VAN VLIET (nee Doorduyn) May the Lord continue to be near them and bless them in the years to come. Much love from their children and grandchildren: Paul & Tina Van Vliet — Niagara Falls Alice & Bernard Westerveld — Dunnville Art & Magda Van Vliet — Fenwick Jean & Richard Heida — Vineland Bill & Marge Van Vliet — Beamsville and 23 grandchildren. Home address: 33 Davey Court, Vineland, Ont.	 Congratulations to John and Margaret van Sloten who will celebrate, D.V., their 50th wedding anniversary on March 27, 1986.	 On Friday, February 21, 1986, the Lord took unto Himself, GERALD BAKKER beloved husband of the late Johanna, loving father to: Henry — Calgary Allen — Brampton Trudy (Mrs. Dick DeMoor) — Oshawa Peter — Brantford and the late John Also survived by 10 grandchildren. Funeral service was held on Wednesday, February 26, 1986, at the Second Chr. Ref. Church in Brampton. Pastor Peter DeBruyne officiating. "If we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord." (Roman 14:8) On February 21, 1986, the Lord took from our home to His home our dear father, grandfather (opa) and great-grandfather, GERRIT BROUWER at the age of 77 years. Dearly beloved husband for 40 years of Ida Brouwer (Baas). Father of: Kay & Dennis De Vries — Brantford, Ont. Ted & Sarie Brouwer — Kitchener, Ont. Jane & Ted Groenewegen — Burlington, Ont. Phil & Teuni Brouwer — Venda, South Africa Elsie & John Boersma — Hamilton, Ont. Irene & Rog Konyndyk — Grand Rapids, Mich. Gerda Brouwer — St. Catharines, Ont. Opa of 23 grandchildren and four great-grandchildren. Funeral services were held on February 26, in Immanuel Chr. Ref. Church of Hamilton. Winter home address: Bay Pines Park, 10005 Bay Pines Blvd., Lot 160, St. Petersburg, FL 33708 On Wednesday, February 19, the Lord took home our beloved father, and grandfather, JAN DROST at the age of 78. Predeceased by his wife Femmigje on February 19, 1982. Father of: John & Hennie Drost — Fredericton, N.B. Bert & Alie Voortman — Dronten, O.F. Roelof & Greet Drost — Ruinerwold, Dr. Harry & Henny Drost — Fredericton, N.B. and 19 grandchildren. His comfort and hope was in Lord's Day 1.	The Lord called home on Wednesday, February 19, 1986, our beloved husband, father and grandfather, HENDRICK BOUWMAN at the age of 75. Psalm 121. Beloved husband of: Geesje Bouwman (nee Schipper) — Brampton, Ont. His children: John & Anne Bouwman — Georgetown Peter & Bonnie Bouwman — Port Coquitlam, B.C. Johan & Arlene Bouwman — Georgetown Anneke Poot — Mississauga, Ont. 10 grandchildren; three great-grandchildren. 7900 McLaughlin Rd. S., H#213, Brampton, Ont. "Ps. 46:1: "God is our refuge and strength; a very present help in trouble." On Monday, February 17, 1986, the Lord brought home, at His appointed time our dear friend and sister in the Lord, JANE NEUTEL (nee Suk) We pray that God will spare and heal her husband George and comfort their children in the days ahead. The CRC congregation in Fredericton, N.B. "The Lord gave and the Lord has taken away; may the name of the Lord be praised." (Job 1:21b) Suddenly on Tuesday, January 28, 1986, the Lord took to Himself into eternal glory His child, EDWARD (Ed) VANDERHOEK age 49. Beloved husband of Audrey Vanderhoek (nee Arendse). Dear father of: Diane — Papua, New Guinea Joyce — Clearbrook, B.C. Melvin — at home Karen — at home Ed Jr. — at home Dear son of Mr. and Mrs. O. Vanderhoek of 33433 Marshall Rd., Abbotsford, B.C. Brother of: Bert & Tina Vanderhoek — Agassiz, B.C. Melvin & Della Vanderhoek — Agassiz, B.C. Ted & Willy Vanderhoek — Langley, B.C. Grace & Sam Post — Agassiz, B.C. Numerous nephews and nieces. Funeral service was held on Friday, January 31, at 2 p.m., at the First Chr. Ref. Church of Abbotsford, B.C. Rev. A. Beukema officiating. Ps. 46:10a: "Be still and know that I am God." Home address: 30619 Taylor Rd., Mt. Lehman, B.C. On Friday, February 14, 1986, the Lord called to Himself, JOHN VANDERMEY in his 60th year. Although mourning the death of our friend, we rejoice in his victory, and we pray that our heavenly Father will comfort and sustain his family during their time of need. John & Bep Batenburg Henry & Co Janssen Audrey Kamps Arie & Carla Koornneef Art & Joyce VanGeest John & Diny Wikkerink Mini Wikkerink "Precious in the sight of the Lord is the death of His saints." (Psalm 116:15)
Births GROENENBERG-BRODEUR: André and Jean announce the happy and safe arrival of CORINNE MARIE-EVE Brodeur; the 14th grandchild for Jake and Corry Groenenberg and the second for Grandmaman Madeleine. Corinne was born on January 22, 1986. God has entrusted us with a wonderful gift. 327 Denison ouest, Granby, PQ J2G 4E5 VANDEEMTER: Praise the Lord for the baby boy born to Rob and Heidi VanDeemter (nee Kastelein) of Mississauga, Ontario, on February 21, 1986. JOSHUA PAUL RALPH weighs 8 lbs. 7 oz. and is the first grandson for Ralph and Betty VanDeemter, the very first grandchild for Heidi's family and a great grandchild for the grandparents.	Nijkerk Osgoode 1951 1986 We thank God for the special occasion of our parents' 35th wedding anniversary on March 15, D.V., AALT and MINA VAN BOKHORST (nee Top) It is our prayer that God will continue to bless you Mom and Dad, Opa and Oma, in the years to come. Grace & Hub Stapper; Benjamin, Julie, Daniel Evelyn & Gordon Dykstra; Sheila, Mark, Allan, Sarah Aalt & Hetty van Bokhorst Maryke & Jim Dykstra; Kevin, Stephen Mary & Jeff Ritskes; Angela, Laurie Gerald van Bokhorst Tim van Bokhorst 1956 March 14 1986 ADRIAN and ANNE VAN HELVOORT (nee Eizinga) We rejoice in the Lord and with thankfulness to Him, we celebrate the 30th wedding anniversary of our children, parents and grandparents. Opa & Oma Van Helvoort — Flimen, The Neth. Beppe Eizinga — St. Thomas, Ont. Fred & Betty Morsink; Kaleigh — Kitchener, Ont. David Van Helvoort — St. Thomas, Ont. Fred Van Helvoort & Laurie Wassing (fiancee) — St. Thomas, Ont. Margaret Van Helvoort — St. Thomas, Ont. Utrecht Ridgetown 1936 March 19 1986 "This day ... now choose life, so that you and your children may live and that you may love the Lord your God; listen to His voice and hold fast to Him." (Deut. 30:19,20) RALPH (Roelof) and GRADA VERBEEK (nee Vleeming) Congratulations Mom and Dad, Opa and Oma on your 50th wedding anniversary! All our love: Dick & Jean Verbeek; Jacqueline — Muirkirk, Ont. Ron & Grace Verbeek — Chatham, Ont. Brenda & Ken Bosman — Dresden, Ont. Herb & Janie Verbeek; Anita & Kees, Charlene, Karl & Ian — Exeter, Ont. Marius & Catherine Verbeek; Ralph, Jennifer, Melissa — Muirkirk, Ont. Ralph & Colleen Verbeek; Ralph, George, Rolleen — Surrey, B.C. Home address: 52 Church St., Box 277, Ridgetown, ON N0P 2C0	Nunspeet Edmonton 1936 March 27 1986 We would like to congratulate our parents and grandparents, JOHN and MARGARET VAN SLOTEN on their 50th wedding anniversary. May the Lord continue to bless you and keep you. With love from their children and grandchildren: Evert & Alice van Sloten — Mississauga, Ont. Truus & Luc Wolthuis — Edmonton, Alta. Tineke & Jake Vandevelde — Edmonton, Alta. Aart & Janna van Sloten — Edmonton, Alta. Margaret & Bob Nickerson — Wetaskiwin, Alta. Jenny & Frank van Ginhoven — Calgary, Alta. and 27 grandchildren. Open house March 27, 1986, at Trinity Chr. Ref. Church from 7 - 10 p.m. Home address: 12727-114 Street, Edmonton, AB T5E 5C6 This is a time for celebration! The Lord has blessed our parents in 40 years of marriage. To paraphrase the words of their wedding text from Exodus 33:15: The Lord has not let them go up without his presence. Klaas and Judy Knoops were wed in Winsum, Groningen, on March 21, 1946. Come and share their joy at an open house to be held on Friday, March 21, 1986, from 6 to 10 p.m. in their home at 1250 Mississauga Valley Blvd., Unit 100, Mississauga, ON L5A 3R6. From their children and grandchildren: Susan, John, Vanessa, Jennifer, Andre, Sarah, Emily and Abigail Kok. Ellen, Henk, Rachel, Karen, Joel and Samantha Zwart. Doro, Arend, Julian, Elena and Colin Bakker. Judy, Lee, Katrina and Andrew Hardy. Wendy, Rosanna and Tobin Hessels. Irene & Sylvan Payne.	Obituaries On Friday, February 21, 1986, the Lord took unto Himself, GERALD BAKKER beloved husband of the late Johanna, loving father to: Henry — Calgary Allen — Brampton Trudy (Mrs. Dick DeMoor) — Oshawa Peter — Brantford and the late John Also survived by 10 grandchildren. Funeral service was held on Wednesday, February 26, 1986, at the Second Chr. Ref. Church in Brampton. Pastor Peter DeBruyne officiating. "If we live, we live for the Lord; and if we die, we die for the Lord, so that alive or dead we belong to the Lord." (Roman 14:8) On February 21, 1986, the Lord took from our home to His home our dear father, grandfather (opa) and great-grandfather, GERRIT BROUWER at the age of 77 years. Dearly beloved husband for 40 years of Ida Brouwer (Baas). Father of: Kay & Dennis De Vries — Brantford, Ont. Ted & Sarie Brouwer — Kitchener, Ont. Jane & Ted Groenewegen — Burlington, Ont. Phil & Teuni Brouwer — Venda, South Africa Elsie & John Boersma — Hamilton, Ont. Irene & Rog Konyndyk — Grand Rapids, Mich. Gerda Brouwer — St. Catharines, Ont. Opa of 23 grandchildren and four great-grandchildren. Funeral services were held on February 26, in Immanuel Chr. Ref. Church of Hamilton. Winter home address: Bay Pines Park, 10005 Bay Pines Blvd., Lot 160, St. Petersburg, FL 33708 On Wednesday, February 19, the Lord took home our beloved father, and grandfather, JAN DROST at the age of 78. Predeceased by his wife Femmigje on February 19, 1982. Father of: John & Hennie Drost — Fredericton, N.B. Bert & Alie Voortman — Dronten, O.F. Roelof & Greet Drost — Ruinerwold, Dr. Harry & Henny Drost — Fredericton, N.B. and 19 grandchildren. His comfort and hope was in Lord's Day 1.	JANE NEUTEL (nee Suk) We pray that God will spare and heal her husband George and comfort their children in the days ahead. The CRC congregation in Fredericton, N.B. "The Lord gave and the Lord has taken away; may the name of the Lord be praised." 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Marriages VAN GEEL—TIMMERMAN: With joy and thanksgiving to God, Mr. and Mrs. John Van Geel of Fruitland, Ont., and Mr. and Mrs. Cor Timmerman of Caistor Centre, Ont., are pleased to announce the marriage of their children SHIRLEY and RON. The ceremony will take place, D.V., on Saturday, March 15, 1986, at 4 o'clock in the afternoon, in the Chr. Ref. Church of Fruitland, Ont. Rev. J. De Vries officiating. Future address: R.R.#2, Arthur, ON N0G 1A0	Anniversaries Niezijl Chatham 1951 March 8 1986 With joy and thankfulness to God, we wish to announce the 35th anniversary of our parents and grandparents, EPPE and MARGARET BOERSEMA (nee Postma) May the Lord bless you and give you many more years together. With love from your children and grandchildren: Elco & Tina Medenblik; Keith, Erica Michael — Chatham, Ont. John & Bertha Kraayenbrink; Paul, David, Melissa — Port Lambton, Ont. Harry & Mary Jane Boersema; Rachael, Darren — Hamilton, Ont. Mike & Kathy Boersema; Billy — Chatham, Ont. Home address: 39 Rossini Cr., Chatham, ON N7L 4N2	Obituaries At His time and in His way the Lord took to Himself our dear son, brother, brother-in-law and uncle, RALPH EISING age 44 years. John 14:1,2. Mrs. & Mr. R.M. Eising and family 603 High Street, Orillia, ON L3V 4Y2 February 12, 1986.	Obituaries On Wednesday, February 19, the Lord took home our beloved father, and grandfather, JAN DROST at the age of 78. Predeceased by his wife Femmigje on February 19, 1982. Father of: John & Hennie Drost — Fredericton, N.B. Bert & Alie Voortman — Dronten, O.F. Roelof & Greet Drost — Ruinerwold, Dr. Harry & Henny Drost — Fredericton, N.B. and 19 grandchildren. His comfort and hope was in Lord's Day 1.	Looking for a teaching position? Check out our classifieds.
Personals Widowed man is looking for a live-in housekeeper, preferably a woman in her later years who is able to maintain a household and its responsibilities. Arrangements to be negotiated. For more information write Calvinist Contact, Box #2415, 99 Niagara St., St. Catharines, ON L2R 4L3				

Classifieds

Help Wanted	Help Wanted	Help Wanted	Vacations	Vacations
Help wanted: Needed immediately, young man experienced with machinery and dairy cows for full-time work. Call: (416) 342-3131 or (416) 342-2082.	A single person on a dairy farm for general farmwork. Non-smoker preferred. Room and board provided. Phone: (519) 887-9015.	Single working mother with 10-year-old boy requires older lady for light housekeeping duties and cooking . In return for room and board. Salary negotiable. Phone: (416) 623-4489	Accommodation for Expo '86 Abbotsford, B.C. CRC families offer bed and breakfast to Expo 86 visitors. Space for R.V.'s available. Proceeds to the Abbotsford Chr. School Fire Fund. Reservations required. Call or write: Mrs. R.J. Wagenaar, 522 McCallum Rd., Abbotsford, B.C. V2S 4N5; phone: (604) 853-2564 or Mrs. G. Bosch, 2066 McMillan Rd., Abbotsford, B.C. V2S 4Y2; phone: (604) 859-9711.	VISIT EXPO '86 Chilliwack CRC families offer bed and breakfast, and campers are welcome. Proceeds to support of our local Christian school. For directions, info. and reservations, write: Mrs. M. Brink, 41445 Yale Rd., East, R.R.#1, Sardis, BC V2R 1A9
JOB OPPORTUNITY Employee wanted — Please apply!!! Permanent full-time position offered for a cleaning service person . No experience required. Must have driver's license and be responsible and mature. Immediate employment. Write or call: Steamatic Total Cleaning Service 1662 Bonhill Rd., Unit 23, Mississauga, ON L5T 1E1 Tel: (416) 677-8151 and ask for Andy Louter		Required: married man, experienced and responsible, for dairy and general farm work. Close to Chr. Ref. Church and Chr. School. Contact George Janssen, R.R.#1, Brownsville, ON N0L 1C0; 519-877-2962.	Teachers AGASSIZ, B.C.: Agassiz Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Applications are also invited for a possible part-time position in intermediate French. Please send applications, resume, and/or inquiries to: Mr. Rick Esselink, Principal, Agassiz Christian School, Box 323, Agassiz, B.C. V0M 1A0; Tel: (604) 796-9310 (school) or (604) 796-3209 (residence).	
Part-time and full-time jobs available at Willowbrook Nursery Inc. for driver/handyman and nursery employees also at Bobby Lawn Spray for estimators and sprayers. Must be hard-working and willing to learn. Send resume to: P.O. Box 100, Fenwick, ON L0S 1C0 Phone: (416) 892-5350		Opening (preferably a girl) for approximately 3½ months in general greenhouse work . Starting as soon as possible. Van Eck Greenhouses, 631 Robson Dr., Waterdown, ON L0R 2H0; (416) 689-5100.	Miscellaneous Evangelistic materials in Arabic. Also, a handbook in English, The Bible & Islam (\$1.95). Arabic Ministry, The Back to God Hour, P.O. Box 5070, Burlington, ON L7R 3Y8.	
CSI District II Alberta, Manitoba, Saskatchewan invites applications for the position of CURRICULUM COORDINATOR Applicants must have teaching and administrative experience and be especially gifted in curriculum development, willingness to travel is required. Please send resumes before March 22, 1986 to: Ary De Moor 10705 - 139 St., Edmonton, AB T5M 1P6 (403) 455-8904		Smithville District Christian High School is taking applications for the position of caretaker beginning April 1, 1986, or as soon as possible. Please send applications in to the Building Committee of S.D.C.H., Townline Rd., P.O. Box 310, Smithville, ON L0R 2A0. Applications must be postmarked on or before April 10, 1986.	Real Estate 4825 cage layers on this fine 200 acres. Modern brick bungalow. Laying barn. Sow farrowing barn. Large bank barn for finishing. Steel implement shed and shop. Priced to sell. 100 acres on paved road near Listowel. 1½ storey brick home. Large barn setup for beef. 14' x 45' silo. Bunker silo. Implement shed. Small bush. Spring pond. No. 1 land. 100 acres in Elma Twp. All workable. Newer steel farrow and finishing barn. Two steel granaries. Metre mill. Newer implement shed. 1½ storey brick home, fully modernized. Land mostly systematically tiled. Asking \$149,500.00. Some good terms. 100 acres fully tiled. Large bank barn. Dairy setup, also hog setup. Two silos. Beautiful two storey brick home, new family sized kitchen. Listowel area. 200 acres setup for hogs. 140 acres workable, approx. 20 acres bush. River. Silo. Steel granary. New drive shed 40' x 90' with heated workshop. Contact: Listowel Office P.H. HILLER REALTY LTD. 519-291-1544 Eve. Albert Carson 291-1395 or Bill Baker 291-2912	
Green Lawn Care Company is located at 401/Dixie area. Our company is involved in lawn care, servicing South West Ontario. Because of expansion, we have openings for several people, willing to work hard and be trained to become professional Lawn Sprayers Must have a good driver's record for the last 5 years (some light truck experience preferred), good communication skills and be able to work with a very minimum of supervision. We offer a starting salary of \$465.00 a week. (\$576.00 after 1 year). We also pay OHIP. Anybody who is interested, please call 746-0339.		Bookkeeper: Salem has an opening in its Willowdale office for a person with bookkeeping and administrative skills. A mini-computer is used for keeping track of records. Please apply with resume to: Salem Christian Counselling Clinic, 128 Willowdale Ave., Willowdale, ON M2N 4Y2 Hamilton District Christian High School is looking for a full-time secretary . We seek an experienced person with good typing and dicta skills, someone who can work independently in the busy atmosphere of a school office. Please send resume to: Ron Dirkse, Principal, H.D.C.H.S. 28 Athens St., Hamilton, ON L9C 3K9 Travel Counsellor required by Oakville Agency; 2 years experience preferred. Dutch speaking an asset. Resumes to: P.O. Box 5 Burlington, ON L7R 3X8	AYLMER: Immanuel Christian School is seeking applications for a possible opening in the junior grades . Applicants should possess the ability to teach French and music. Send application and resume to Andy Vander Ploeg, Principal, 75 Caverly Rd., Aylmer, ON N5H 2P6 BELLEVILLE: Quinte Christian High School is accepting applications for a qualified teacher to assume duties in September, 1986, with a major in phys. ed. and minor in math/science. Please contact the school in writing: Q.C.H.S., Box 158, Belleville, ON K8N 5A2. BOWMANVILLE: Durham Christian School in Bowmanville invites applications for a French teacher and/or instrumental music teacher for the 1986/87 school year. Send applications to Ren Siebenga, R.R.#1, Bowmanville, L1C 3K2 BRAMPTON: John Knox Christian School invites applications for a possible opening in the primary grades for the 1986/87 school year. Please send application with the resume to the principal: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd., S., Brampton, ON L6Y 2C7; tel: (416) 451-3236.	
		Employment Wanted Female, 23 years of age is looking for a full-time and challenging position with your company. I am a fully qualified seamstress and have more than 10 years of experience behind me. For the past four years I have been working for a well-known clothes designer in Ontario. I am well qualified in my field of work, and am also able and willing to work very hard for you! For further details contact Calvinist Contact, Box 2412, 99 Niagara St., St. Catharines, ON L2R 4L3	For Rent For rent in Orange County, NY, 100 acres tillable modern dairy farm , 60-cow barn plus helper ties. Excellent condition. With or without equipment. Call: (914) 856-8097.	
REDEEMER COLLEGE requires part-time instructors for the 1986-87 academic year in the areas listed below. Applicants should hold an advanced degree and should be committed to teaching from a Reformed Christian perspective. They will be expected to teach three hours per week. Art (Drawing I) Computer Science (Introduction to Computing for Science) Economics (Introductory Micro-Economics) Education (Teaching Art, Mathematics, Science) English (First-year Composition course) History (Classical History, Early Modern Europe 1660-1789) Physical Education (Anatomy and Kinesiology) Psychology (Test and Measurements and either Motivation and Emotion or Learning and Behaviour Modification) Political Science (Ancient and Medieval Political Theory) Religion (World Religions) Speech (Fundamentals of Public Speaking or Interpretive Reading) Direct inquiries and applications to: Dr. James R. Payton, Jr., Academic Dean Redeemer College 467 Beach Boulevard Hamilton, Ontario L8H 6W8		For Sale 1950 edition encyclopedia Winkler-Prins (Dutch) and 1955 supplement (18 volume), antique monastery style (Klooster) large extension table, 4 chairs, 2 armchairs, three-seat bench, coffee table. All solid oak with hand-rubbed wax finish. \$2,000. Tel: (519) 485-0399. Andykers in Verzet A very good historic book to read about the resistance (verzet) in Andyk. 1940-1945; 155 pages with lots of pictures. Great for everyone but Andykers must own it. Send only \$10.00 in cheque or money order to: Peter Prins, Box 1858, Lacombe, AB T0C 1S0.	For Sale Bakery in Central Alberta. Excellent opportunity for couple. Very reasonably priced at \$25,000. Tel: (403) 346-0480. Farms for Sale Dairy, beef, cash crop or hobby. Deal with the real estate professionals having a firm background in agriculture. Our Agri-division has a knowledgeable staff ready to handle all your real estate requirements whether buying or selling. Contact: ALBERT GALE REAL ESTATE LTD. 218 Prescott St., Kemptville, ON K0G 1J0 Telephone: 1-(613) 258-5795 or evenings Lou Matura: 258-5828 Gerry Seguin: 258-5884 Delburn Baker, Chrysler, Ont. 1-(613) 987-2805 As a further service to our clients, we have representatives who are fluently bilingual.	
			More teacher's ads next page.	
			Vacations	
			FRIENDLY ACRES RESORT "on the Trent River" Book now for the International Plowing Match • modern HK cottages • family camping • planned activities • pool, playground and new rec hall • fishing: Bass, Muskie, Pickerel, Perch YOUR HOSTS: Rip & Gerry Van Ginkel R.R.#2, Box C, Hastings, ON K0L 1Y0 1-705-696-2670	

Classifieds

<p>Teachers</p> <p>BRANTFORD: Brantford Christian School invites applications for possible openings in grades 1/2 and grades 7/8 for the 1986-1987 school year. Please send letters of application to Mr. Chris VanderVeen, Principal, Brantford Christian School, 7 Calvin St., Brantford, ON N3S 3E4. Telephone: (519) 752-0433.</p>	<p>Teachers</p> <p>BROCKVILLE: John Knox Christian School invites applications for a qualified teacher for its grades 1,2,3 class, for September 1986. Special ed and French an asset. Please send resume and letters of application to: Mr. H. Somers, Principal, at 137 Pearl St., East, Brockville, ON K6V 1R2. Tel.: (613) 345-1101.</p>	<p>Teachers</p> <p>BRESLAU: Woodland Christian High School invites applications for a POSSIBLE opening in September, 1986. Qualified teachers in geography/choral music/P.E. may apply to WCHS, R.R.#1, Breslau, ON N0B 1M0. This ad will run until March 21.</p>	<p>Teachers</p> <p>A subscription to Calvinist Contact is a good deal. See page 2 for subscription rates.</p>	<p>Teachers</p> <p>BURLINGTON: We, at Trinity Christian School, invite applications for possible openings in the primary, junior, senior grades. Please include a resume and a brief statement of your thoughts on Christian education. Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7.</p>
<p>Samia Christian School</p> <p>invites applications for the following position: In the 1986-1987 school year: Principal Teacher in primary grades Other possible openings.</p> <p>Please send applications to the school at: 1273 Exmouth St., Samia, ON N7S 1W9 or contact the school at 519-344-4562</p>		<p>Toronto District Christian High School</p> <p>will have possible vacancies in the following subjects: mathematics, French, English, family studies, music and typing Please send applications and resumes to: Mr. W. Barneveld, Principal 7900 Kipling Ave., Woodbridge, ON L4L 1Z5 Phone: (416) 851-1772</p>		
<p>The Society for Christian Education in Southern Alberta operating Immanuel Chr. School in Lethbridge and Taber Chr. School in Taber, Alta. <i>invites applications from teachers for the following possible positions:</i></p> <p>Taber Chr.: Primary Junior High French-English-Science <i>Address correspondence to:</i> Mr. B. Reitsma, P.O. Box 2256, Taber, AB T0K 2G0 Tel. 1-403-223-4550 (school); 1-403-223-2258 (home)</p> <p>Immanuel Chr.: Special education Primary Intermediate Junior High Science Junior-Senior High French Junior-Senior High Industrial Education <i>Address correspondence to:</i> Mr. H. Konijnenbelt, 802 6th Ave., N., Lethbridge, AB T1H 0S1 Tel. 1-403-328-4783 (school); 1-403-328-7195 (home)</p>		<p>Jarvis District Christian School</p> <p>invites applications for the following positions in the 1986-1987 school year: teaching principal teacher for remedial education/grade 3 other openings in primary or junior grades <i>Please send applications to the school:</i> Pete Weening, Principal R.R.1, Jarvis, ON N0A 1J0 Phone: (519) 587-4444 (school); (519) 428-0887 (home)</p>		
<p>The Society of Christian Schools in British Columbia invites applications for the position of EDUCATION COORDINATOR</p> <p>The SCS-BC is an organization of 36 schools, 26 of which also belong to Christian Schools International. This challenging position in educational leadership will involve four or five of the following responsibilities, depending on the candidate's expertise:</p> <ul style="list-style-type: none">★ school program coordination and evaluation★ school and school board consultation★ curriculum coordination and development★ government relations★ general promotion of Christian education★ office administration <p>The successful applicant must have experience in Christian schools. Preference will be given to candidates with administrative/supervisory background. He/she will also serve as CSI District 12 Coordinator, and will be assisted by a part-time educational consultant. The SCS office is located in the Greater Vancouver area. Salary will be commensurate with qualifications and experience.</p> <p>Send letters of application, curriculum vitae, and a statement of philosophy of Christian Education to:</p> <p>Mrs. Sue Contant, President Society of Christian Schools in B.C. 10638 - 132A Street Surrey, B.C. V3T 3X7 For more information contact Dr. H. Van Brummelen at 604-581-8334</p>		<p>Hamilton District Christian High School</p> <p>is seeking 2 full-time teachers and 1 half-time teacher and will need 1 French specialist and 1 Science specialist with combinations of any of the following: computers, English, geography, math.</p> <p><i>Send resume to:</i> Ron Dirkse, Principal HDCHS 28 Athens St., Hamilton, ON L9C 3K9</p>		
<p>Medicine Hat Christian School</p> <p><i>Due to further expansion and expected vacancies in the school year 1986-87, our inter-denominational school from kindergarten to grade 9 invites applications from qualified teachers in the following areas:</i></p> <p>Kindergarten half time Primary two or possibly three positions. Applicants with strong Christian commitments and a major interest in music are especially invited to apply.</p> <p><i>Our brand new facilities will be located in Medicine Hat's newest surveyed area.</i></p> <p><i>You are invited to send application, resume, and transcripts to:</i> Mr. William Slofstra, Principal Medicine Hat Christian School 318 - 8th Street, N.E., Medicine Hat, Alberta T1A 5R6</p>		<p>DUNCAN, B.C.: Duncan Christian School invites applications for a junior secondary science teaching position for 1986/87 school year. Ability to head the science department and teach some other subjects in grades 7-10 will be required. Applications are also invited for a possible opening in the intermediate grades. Please send applications, resume, and/or inquiries to: Mr. W. van Deventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, B.C. V9L 3X9. Telephone: (604) 746-5341.</p>		
<p>EDMONTON CHRISTIAN SCHOOLS</p> <p>Our system is now inviting inquiries and applications for teaching positions for the 1986-1987 school year.</p> <p>Possible teaching positions open in:</p> <p>Elementary Intermediate Junior High Senior High</p> <p>The four schools in our system have a diversified teaching staff, teaching students from grade K-12, with the added services of a curriculum coordinator and resource teachers. This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.</p> <p>Educators interested in joining a school community which seriously reflects upon its educational perspectives are invited to contact:</p> <p>H.P. Visscher 14345 - McQueen Road, Edmonton, Alberta T5N 3L5 Tel.: (403) 455-8515</p>		<p>DUNNVILLE: Dunnville Christian School invites applications to fill possible vacancies in the combined grade 5 and 6 class (full time) and in the combined grade 7 and 8 class for principal's relief (part-time) Our school is looking for applicants with strengths in music and/or physical education. Ours is a growing school situated in the Niagara Peninsula. Applications should be sent to Mr. William R. Rang, Dunnville Christian School, R.R.#1, Dunnville, ON N1A 2W1.</p>		
<p>GEORGETOWN: Georgetown District Christian School is in need of a part-time Kindergarten teacher (3 days) for the 1986/1987 school year. Please send application with resume to the principal George Petrusma at R.R.#1, Georgetown, ON L7G 4S4; tel: (416) 877-4221 (school) or 877-6444 (residence).</p>		<p>GUELPH: John Calvin Christian School situated in a beautiful university setting invites applications for openings in the grades 1 & 2 class, part-time special ed and principal's relief (80%). There is also a possible kindergarten opening. Send inquiries and applications to: Jake Vriend, John Calvin Christian School, 290 Water St., Guelph, ON N1G 1B8 or call: (519) 824-8860 (school) or (519) 836-6507 (home).</p>		
<p>HOUSTON, B.C.: Houston Christian School Society invites applications for the following positions: principal, math teacher, grades 7-10, grade 5/6 teacher and possible lower elementary teacher. The Houston Christian School is located in the beautiful Bulkley Valley in central B.C. Contact the principal: Mr. H. VanderMeer, Box 237, Houston, B.C. V0J 1Z0; tel: (604) 845-7736 (school) or 845-7907 (home).</p>				

Classifieds/ Events

Teachers

JARVIS: Jarvis District Christian School invites applications from teachers for positions in the primary and junior areas. One of these positions is a remedial/primary or junior combination. Send your applications including references to: Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0; (519) 587-4444 (school); (519) 428-0887 (home).

LONDON: London District Chr. Secondary School invites applications for a science teaching position for the 1986/87 school year. Applicants should have a biology and chemistry background. Please send letters of application and resume to the principal: Mr. H. Kooy, c/o L.D.C.S.S., 24 Braesyde Ave., London, ON N5W 1V3; tel: (519) 455-4360. Deadline for applications: March 15, 1986.

LONDON: The London Parental Christian School invites applicants for: 1. A possible junior level teaching position in September. Qualifications in music, French or physical education would be an asset. 2. A music position for September (one day a week). Please send your letter of application and resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4

ORANGEVILLE: The Orangeville Christian School has possible openings in grade 5/6, part-time remedial and for a teaching principal for the upcoming school year. We are a small school (four full-time teachers) with an enthusiastic staff and a good support community. We are looking for like-minded teachers with a background in French and/or music for our grade 5/6 position. For the teaching principal position we are looking for experienced teachers who also have a strong interest or experience in administration. Inquiries and applications should be directed to: Mr. R. Duggan, Principal, Orangeville Christian School, Box 176, Orangeville, ON L9W 2Z6 or phone (519) 941-3381.

C.C. makes a nice gift.

Teachers

Ottawa, Ont.
Teachers required
September 1986
For science/math (physics/chemistry)—grades 9-12
For English/business — grades 9-12
Ontario certification, mature faith, and Christian perspective of subject matter required. Apply to: Mr. D.R.S. Maggs, Principal, Redeemer Christian High School, 900 Merivale Rd., Ottawa, K1Z 5Z8

OTTAWA: Ottawa Christian School has several possible openings for 1986-87, grades 4-8. There will also be an opening in administration. Direct inquiries to: John Harris, Principal, Ottawa Christian School, 2191 Benjamin Ave., Ottawa, ON K2A 1P6. Phone: (613) 722-5836.

OSHAWA: Immanuel Christian School invites applications for openings in grades 3-4 and 7-8. We are looking for teachers with backgrounds in art, music, phys. ed. and science. Please forward resume, transcripts, record of experience and references to Mr. Peter VanManen, Principal, Immanuel Christian School, 849 Rossland Rd., W., Oshawa, ON L1H 7K4

RED DEER, ALTA.: Red Deer Christian School invites applications for the primary grades. (ECS-3) (definite grade 1 vacancy). Please forward a resume, credentials and references to: Mr. D. Plantinga, Red Deer Chr. School, 14 McVicar St., Red Deer, AB T4N 0M2; (403) 346-5795.

ROCKY MTN. HOUSE: Rocky Chr. School has a possible opening in grade 1. Please direct inquiries to Evert Vroon, Principal, Box 669, Rocky Mountain House, AB T0M 1T0; phone: (403) 845-3516.

SARNIA: Lambton Christian High School solicits applications for a teaching vacancy in mathematics/computer. Please send applications including qualifications, experience and references to: Mr. W. Drost, Principal, c/o Lambton Christian High School at 295 Essex Street, Sarnia, ON N7T 4S3. Telephone: area code (519) 337-9122.

Teachers

ST. CATHARINES: Beacon Christian High School invites applications for a one-year position in English/math; due to a one-year leave of absence. Other possible openings are in the math, science, computer, business and geography subjects for the 1986-87 school year. Please send letters of application, resume and/or inquiries to the principal: Mr. H. Kater, Beacon Christian High School, 2 O'Malley Dr., St. Catharines, ON L2N 6N7. Deadline for applications is March 15, 1986.

ST. THOMAS: Ebenezer Christian School invites applications for a position in the primary grades. Duties to begin with the 1986 school year. An interest in special education and remedial would be an asset. Send letters of application to: Mrs. Linda Vannoord, Sec. of Ed. Committee, c/o Ebenezer Chr. School, 77 Fairview Ave., St. Thomas, ON N5R 4X7; Tel: (519) 633-0690 (school) or (519) 631-4064 (home).

STRATFORD: Stratford & District Christian School invites applications for an opening for teaching principal. Please send resume to Chairman of the Board, Sid Vanderheide, R.R.#2, Mitchell, ON N0K 1N0 or phone (519) 393-5520.

Teachers

SMITHVILLE: The Smithville & District Christian High School is soliciting applications for possible teaching positions in Bible, English and science. Please send all letters of application to Mr. M.B. Strooboscher, Smithville & District Christian High School, Box 310, Smithville, ON L0R 2A0

SURREY, B.C.: Fraser Valley Christian High School has possible openings in the following areas: Bible, French, English, social studies, senior science, physical education, industrial education, business education. Master teachers with an articulated Christian world view may apply to: Al Boerema, Principal, Fraser Valley Christian High School, 15353 - 92nd Ave., Surrey, B.C. V3R 1C3

TRURO, N.S.: Central Nova Christian School has possible openings for teachers and teaching principal in all levels from kindergarten through grade 9. Small 50 student school, CSI & OACS affiliated, interdenominational, multi-grade classrooms. Send inquiries to: Education Committee Secretary, Central Nova Christian School, P.O. Box 1486, Truro, N.S. B2N 5V2

Why not advertise in C.C.?

Teachers

TERRACE, B.C.: Terrace Centennial Christian, an interdenominational school serving grades K-7, located in the beautiful Skeena Valley, is accepting applications for a teaching principal for the 1986-87 school year. We are looking for an experienced, committed Christian teacher and/or administrator who is able to give leadership in our school and community. Inquiries including a resume should be directed: Ed De Waile, Board President, 4626 Munthe Ave., Terrace, B.C. V8G 2H8. Phone: (604) 635-2092.

THUNDER BAY: Thunder Bay Christian School is accepting applications for possible openings in the primary and junior grades. Send letter of application to Mr. John Tamming, Principal, Thunder Bay Christian School, R.R.#2, Thunder Bay, ON P7C 4V1.


WELLANDPORT: Wellandport Christian School: Inquiries are invited for possible openings in the primary division and for a definite part-time position (60%) in the junior division. Direct all correspondence to: Wm. Thies, Principal, R.R.#1, Wellandport, ON L0R 2J0.

WILLIAMSBURG: Our school will be in need of a teacher for a combined grade 5 & 6 class by September, 1986. Preference will be given to those who have a working knowledge of French and are able to teach music. Please send your application to the principal, Timothy Christian School, Williamsburg, ON K0C 2H0 (613) 535-2687.

WOODSTOCK: John Knox Christian School of Woodstock will be in need of a grade 2 teacher for the 1986/87 school year. Please send letter of application and resume to the school: Mr. R. Vanderploeg, Principal, P.O. Box 243, 800 Juliana Dr., Woodstock, ON N4S 7W8. Phone: (519) 539-1492 (school) or (519) 539-1492 (principal's residence).

VERNON, B.C.: Vernon Christian School invites applications to fill possible positions for grade 2/3 half-time and remedial library half-time, grade 3/4, grade 5/6 for the 1986/87 school year. Please send applications, resumes and inquiries to Mr. K. Stromberg, Principal, Vernon Christian School, Pleasant Valley Rd., Site 19A, Comp. 4, R.R.#3, Vernon, B.C. V1T 6L6. Phone: (604) 545-7345.

Help Wanted



THE KING'S COLLEGE
A Christian Liberal Arts College

Development Officer

The King's College, a Christian Liberal Arts College offering university-level education, has an opening for a Development Officer reporting to the Director of Business and Development. Responsibilities include organizing fundraising programs (including corporate fundraising and foundation solicitation programs), promotion of the College to existing and prospective constituents, and liaison with the King's College Foundation.

Applicants must have at least two years university experience, possess good verbal and written communication skills, and assent to the College's education philosophy. Familiarity with Christian post-secondary education and experience in fundraising preferred.

Send letter of application, resume and names of three references to:
Dr. Henk Van Andel, President
The King's College
10766-97 Street, Edmonton, AB T5H 2M1
or call: (403) 428-0227 for further information
Application Deadline: April 1, 1986

Singles Fellowship Day
for
single adults, widows, widowers and single parents

"Singles in the Image of God"
when: **Saturday, April 12, 1986**
at: **Bethel Christian Reformed Church**
London, Ontario
cost: **\$30.00**

includes: singing, workshops, meals and social activities

Register before March 29, 1986
c/o 246 Burnside Dr., London, ON N5V 1B9
make cheque payable to "Single Fellowship Day"

ATTENTION ONTARIO

If you were in Marquette, Michigan, in "1984" or in Waterloo, Ontario and Newport, Rhode Island in "1985" you'll remember this Christian Contemporary singing group.

We are proud to present from
Grand Rapids, Michigan

"HOMEWARD BOUND"

on
September 26, 27, 1986

There will be a Friday Night Concert and Saturday Night Concert. It is expected to be a time of good fun and fellowship. For more information please contact
Agnes Van Dyke
R.R.1, Atwood, ON N0G 1B0
or phone: **(519) 356-9006**
after 6:00 p.m.



Calvinist Contact will publish **Summer Job Market** advertisements **FREE**, beginning in our March 21 issue.

Send us your name, age, address and a *brief* description of your skills and the type of work you are searching for.

This special service will run until the end of May and is available only for secondary and post-secondary students.

Summer Job Market Works!
Send your ad to: Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

Dutch

Persoverzicht



Vandaag is de begrotingsdag. Er worden hardhandige maatregelen verwacht. Zachte heelmeesters maken stinkende wonden. En om maar even door te gaan met spreekwoorden: “Wie boter op z’n hoofd heeft moet niet in de zon gaan staan.” En Mijnheer Kenneth Dye, onze zorgzame financiële controleur zorgt er wel voor dat er geen boter op zijn hoofd komt. Op dienstreis naar Londen (Engeland) reisden hij en zijn gezelschap met het gewone volk. In de sardine-bankjes. En tussen twee haakjes: als ze die banken in de vliegtuigen nog dichterbij elkaar gaan zetten wordt het vliegen alleen voor de magere mensen.

Onze prime minister wil bemind zijn. Zijn voorganger had maling aan publieke opinie en stak rustig z’n middelvinger omhoog. Hij kon zo lekker de provinciale premiers op hun plaats zetten. Mulroney kan dat niet. Hij nam Bourassa en Hatfield mee naar de Parijse konferentie van Franssprekende landen, en Bourassa maakte er gebruik van door ’s even een pittige redevoering te houden over hulpverlening aan ontwikkelende landen. Canada, en Mulroney natuurlijk inbegrepen, stond voor schut en onze soevereiniteit kwam in opspraak. Volgende keer beter misschien?

En geëerde landgenoot overleed. Dominee Douglas stierf op één-en-tachtig-jarige leeftijd na een leven van dienst voor ons land en in het

bijzonder voor de Canadese arbeiders. Hij was de vader van het Canadese socialisme en ik eer zijn nagedachtenis met een citatie van een Nederlandse geestverwante die hij nooit gekend heeft, Henriëtte Roland Holst:

Ik ben altijd gebleven trots en blij dat ik leed omdat ge waart 't liefste mij

In al mijn zwakheid ben ik nooit zo zwak geweest, te begeren dat de band brak

dat mij bindt aan den held proletariaat en mij doet volgen, al naar zijn loop gaat.

De prijs voor ruwe olie gaat sneller naar beneden dan de lift in de C.N. toren in Toronto, maar de pomprijs tuimelt niet zo hard. Twee cent per liter omlaag, en dat terwijl de wereldprijs met meer dan vijftig procent gezakt is. Er klopt iets niet, zei de meester dan vroeger.

Premier Howard Pawley van Manitoba ondervindt nogal wat tegenstand van de P.C.-leider Gary Filmon die beloftes rondstrooit als pepernoten op Sinterklaas. De verkiezing daar zal plaats vinden op 18 maart aanstaande.

Er zijn tekenen dat dit land toch misschien eigenlijk wel bedoeld was voor menselijke bewoning: sneeuw smolt voor ons huis gisteren onder de kracht van een langzaam in warmte toenemende zon.

De kranten stonden vol over de val van Marcos. Weer een werkeloze erbij. De familie Marcos is echter nog niet op de bijstand aangewezen. Er werd geschat dat het familievermogen meer dan vijf biljoen dollars bedraagt. Niet gek gespaard voor een man die de laatste twintig jaren niet meer dan \$5000.00 per jaar verdiende. Ieder dubbeltje omgedraaid voor het uitgegeven werd, zeker! Dat is nog 's sparen hè? Of het veel beter zal worden staat te bezien. In die kontriben is de hoogste ambitie om ambtenaar te worden. Kunnen ze lekker gappen.

Kameraad Gorbachev klom op het spreekgestoelte en gaf een geducht nummertje weg. Hij nam iedereen onder vuur, zijn voorgangers, Reagan natuurlijk, en alle Russen die teveel Vodka drinken, en dat zijn er nog al wat. En om maar 's even te bewijzen dat er dit keer geen bouwvallige veteraan het stuur in handen had preekte hij voor 5 ½ uur. Dat is nog 's wat anders dan een twintig-minuten-preekje van de gemiddelde dominee. Onder Gorbachev's gehoor bevond zich onze eigen Canadese kommunistiese

partij leider: kameraad William Kashtan, die hier te lande net zo bekend is als de uitvinder van het absolute vriespunt.

Voor de rest gaat alles z'n gangetje. Hier vredig, daar met geweld: Ik herinner me ineens nog een regel van Henriëtte Roland Holst: “De zachte krachten zullen zeker winnen.” Dat spelt dan natuurlijk ook het einde van het huidige Zuid Afrikaanse regiem, en meer van die uitbuiters.

De lente is op komst, want de dames hier in Kingston beginnen over schoonmaak te praten. Ik vang vloersen van konversaties op over gordijnen en amonia en zulk soort spul. Ik herinner me met een zekere hoeveelheid nostalgie de schoonmaak van vroeger. Het was de enige tijd dat mijn vader en moeder's huwelijk dat anders redelijk reilde en zeilde, in gevaar kwam.

Domineeske hier heeft gure plannen voor het huidige behangpapier. Ik ga zo'n bordje kopen met Verboden Toegang er op en dat hang ik op de deur van mijn studeerkamer. Anders komt Bavinck nog naast Kuitert te staan.

Aanplakbiljet in Heerenveen

Ooit iemand normaal ontmoet? En ..., beviel 't?

Gecamoufleerde burgers (8) Naar Huis

Ed Vanderkloet

Ten geleide

In September j.l. ontmoette ik toevallig Brigade Generaal R. Scholten (b.d.) op een conferentie in Lissabon. Scholten is redacteur van het blad “Ons Leger” en hij vroeg mij een paar artikelen voor zijn blad te schrijven over mijn diensttijd in Indonesië. (1948-1950). Het zijn de verhalen die in November in Calvinist Contact verschenen.

Ik woog 45 kilo en voelde me ziek toen ik eind Mei 1950 in Belawan (de haven van Medan) ingescheept werd op de Grote Beer met bestemming Djakarta (zoals Batavia nu genoemd werd.) Het was een mooie tocht, daar niet van, door de Straat van Malakka, langs Singapore en de Riouw eilanden. Maar de malariakoortsen keerden terug om de andere dag. Onze voorouders hadden er een



treffende naam voor; tweededaagse koorts.

Bij aankomst in Djakarta werden we meteen doorgestuurd naar een grote KNIL kazerne in Meester Cornelis (het tegenwoordige Djatinegara) ten zuiden van de stad. Ik belandde voor een paar dagen in het ziekenzaaltje, tot de dokter mij doorstuurde naar het verlofcentrum Tjisoroeh, hoog in de bergen tussen de tweeling vulkanen Salak en

Gedeh. Het heerlijke klimaat, het prima eten en de dagelijkse kinine zorgden ervoor dat ik er betrekkelijk snel weer bovenop kwam. We maakten uitstapjes in de omgeving en bezochten onder meer Bandoeng. Het is inderdaad één van de mooiste steden in de archipel. Het omliggende Preanger landschap met zijn prachtige sawah terrassen tegen de berghellingen was adembenemend mooi.

Na een paar weken vond de dokter dat ik genoeg geluilaakt had. “Denk je soms dat Hare Majesteit van plan is je de rest van je leven hier op vakantie te sturen?” vroeg hij. “Waar betaalt ze jou eigenlijk zo'n hoog salaris voor? Om te niksnutten zeker? Nee, waarde heer. De firma Nederland heeft je broodnodig.”

Wijn van Onze Lieveheer

Ik keerde terug naar het substistenten bataljon in Meester Cornelis, maar de kapitein die daar de scepter zwaaide, een geschikte vent overigens, had niets voor ons te doen. We vulden onze dagen met het spelen van ping-pong en volleybal. Als onze sigarettenvoorraad dreigde op te raken voor het eind van de maand (we kregen een maandrantsoen) sloten we een weddenschap met de veldaalmoezenier. Wie het ping-pong

tournooi van hem won kreeg zijn sigaretten.

We wonnen altijd. Achteraf geloof ik dat hij ons opzettelijk liet winnen. Hij was een geweldige sobat (vriend) die ons 's avonds vaak uitnodigde op zijn kamer om een glas miswijn met hem te drinken. “Ik heb toch teveel van dat goedje,” zei hij, “en Onze Lieveheer vindt het wel goed.”

Onze veldprediker was Ds. Firet met wie we lange gesprekken hadden over alles en nog wat. Hij was een goede raadgever en hij overtuigde een paar gewetensbezwaarden in het kamp dat volleybal spelen op Zondag geen overtreding van het 4e gebod was.

De kapitein, die wel zag dat we ons gruwelijk verveelden, stuurde mij en een collega voor een tocht naar Soerabaya met het hospitaalschip Zuiderkruis. We moesten daar een groep zieke en gewonde militairen oppikken en naar Djakarta brengen. Het was een verzetje en het gaf ons de gelegenheid de grote havenstad Soerabaya te bezichtigen. Veel bijzonders was het niet. We verlangden vurig naar huis. Eindelijk kwam het lang verwachte bericht dat we aan de beurt waren.

Ontroerend afscheid

We scheepten ons in op het m.s. Nelly in Tandjoeng

Priok, dezelfde plaats waar ik bijna twee jaar eerder gearriveerd was. Terwijl we over de reling toekeken trad een militaire kapel aan op de kade en speelde twee coupletten van het Wilhelmus. Stram stonden we in de houding. De tonen van het oude volkslied beroerden ons in de ziel. Toen het tweede vers gespeeld werd kregen we bijna allemaal een prop in de keel. Een groep Marvas op de kade begon mee te zingen:

Mijn schildt ende
bhetrouwen
Syt Ghy, O God, mijn
Heer
Op U so wil ick bouwen
Verlaet mij nimmermeer.
Dat ick toch vroom magh
blijven

Naast mij stond een lange korporaal van de Stoottroepen, wie de vroomheid bepaald niet van het gezicht straalde, te snorren als een kind.

Uw dienaar t'aller stond
De tyrannie verdrijven
Die mij mijn hert
doorwond

De trossen werden losgegooid en langzaam verwijderde het schip zich van de kade.

Tabéh, Indonesië. Het ga je wel!

En hiermee besluit Vanderkloet de reeks over gecamoufleerde burgers in Indonesië. Ed Vanderkloet woont in Rexdale, Ontario.

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Onder de streep

John Van Harmelen

Een aan God toegewijd leven

Dat kunt u schrijven boven een levensbericht van Frances Ridley Havergal. Frances werd geboren te Astley in Engeland op 14 december 1836. Haar vader William Havergal was een vooraanstaand predikant in de Kerk van Engeland, die als zijn levensdoel gesteld had om de Engelse liturgie te verrijken met goede gezangen. Zij moesten goed zijn wat de inhoud betrof, maar ook op de melodie moest worden gelet. Het moest geen rijmelarij zijn, maar echte poëzie.

Een begaafde dochter

U kunt begrijpen hoe blij hij als vader was toen hij bij zijn jongste dochter ontdekte dat zij naast de grote gave van een helder verstand ook bewonderenswaardige muzikale gaven bezat. De biografie vertelt dat Frances al heel spoedig kon lezen, toen ze nog maar drie jaar was. Op de leeftijd van zeven jaar maakte ze al gedichtjes, en het onderwijs op twee kostscholen gaf haar alles wat zij nodig had om zich te ontwikkelen. Zij kon verschillende talen spreken Frans, Duits, Italiaans, terwijl zij ook Latijn, Hebreeuws en Grieks kon lezen. Ze was een ijverige studente van de Bijbel, en kon hele hoofdstukken van buiten opzeggen. Op muzikaal gebied muntte zij uit door haar mooie stem, maar ook door haar pianospelen. Zij hield van Handel, Mendelssohn en Beethoven.

Al die tijd was zij echter behept met een zwakke gezondheid, hoewel gezegd moet worden dat zij dit kruis op een voorbeeldige wijze droeg. Vele hymns die zij schreef hielpen haar in haar kruisdragen.

Toen zij nog geen tien jaar was ging zij door een crisis

heen. Zij begon nl. te piekeren over de vraag: behoor ik wel tot de uitverkorenen? Haar gedichten wezen er op dat de Here Jezus veel in haar gedachten was. En dat zij Hem nooit zou kunnen missen. Ze wist wel dat het geloof in de Heiland het beste bewijs was van het uitverkoren zijn. Ze heeft het geweten dat de Here Jezus nooit iemand die tot Hem komt terugwijst.

Toen ze veertien jaar was ging ze weer door een crisis heen. We kunnen nergens uit afleiden wat het nu eigenlijk geweest is. Eerst veel later schreef zij er zelf over. Dit zijn haar woorden: "Daar en toen gaf ik mijzelf over aan de Zaligmaker — en aarde en hemel schenen stralender vanaf dat ogenblik." 'n Kort verblijf in Duitsland volgde. Toen zij terugkwam legde zij op 17 juli 1853 belijdenis af van haar geloof in de cathedraal van Worcester.

Een beroemd gezang

"Veel kerkmensen herinneren zich Frances Havergal door haar beroemde hymn: "Take my life and let it be consecrated Lord to Thee" ("Neem mijn leven laat het Heer toegewijd zijn aan Uw eer") geschreven op 4 februari, 1874.

Om u iets te vertellen over het ontstaan van deze hymn, is iedere schrijver over Frances Havergal genoodzaakt melding te maken van een brief van Frances. "Ik ging naar mijn vrienden toe voor een bezoek van ten hoogste vijf dagen. Er waren tien personen in de woning waar ik mijn intrek nam. Sommigen waren nog onbekeerd, hoewel er wel veel voor hen gebeden was. Sommigen waren wel bekeerd maar ze waren geen

blijmoedige christenen. De Here werkte in mij het gebed: Here, geef mij al deze personen die in dit huis zijn. En Hij deed wat ik vroeg!

"Voor ik het huis verliet, had ieder Gods zegen ontvangen. De laatste avond van mijn bezoek, toen ik al bezig was naar bed te gaan, vroeg de gouvernante, die de leiding heeft over de opvoeding van de bewoners van dit huis, "Ik zou zo graag willen dat u de twee dochters die in dit huis zijn nog even bezocht." Ze waren zo van streek ... voordat het twaalf uur was hadden zij beiden hun vertrouwen gesteld in de Heiland, en waren echt blij.

"Toen ik naar bed ging was ik te gelukkig om te gaan slapen. Ik bracht de meeste tijd van die nacht door om de Here te prijzen, en mijn eigen toewijding aan Hem te vernieuwen. En de tweeregelige versjes vormden zichzelf in mijn gedachten en weerklonken in mijn hart, de één na de ander, totdat het eindigde met "ever, only, ALL for Thee."

Frances stierf toen ze 42 jaar was op 3 juni 1879 in Caswall Bay near Swansea (Wales).

U kunt op de grafsteen te Astley haar lievelingstekst vinden: 1 Johannes 1:7 "Het bloed van Jezus Christus God's Zoon reinigt ons van alle zonden."

Als er over gesproken werd dat zij zo zwak was, antwoordde zij dat zij dan ongetwijfeld dichtbij de hemelpoort was. Zij was volkomen bereid toen het einde naderde. Op de derde dag van de maand juni 1879, zong zij nog met een duidelijke stem: Jesus, I will trust Thee with my soul! Toen ging zij heen. Haar vader was al overleden in 1870. De grafzerken in Astley

Neem mijn leven, laat het, Heer

1. Neem mijn leven, laat het, Heer, toegewijd zijn aan uw eer. Maak mijn uren en mijn tijd tot uw lof en dienst bereid.

2. Neem mijn handen, maak ze sterk, trouw en vaardig tot uw werk. Maak dat ik mijn voeten zet op de wegen van uw wet.

3. Neem mijn stem, opdat mijn lied U, mijn Koning, hulde biedt. Maak, o Heer, mijn lippen rein, dat zij uw getuigen zijn.

4. Neem mijn zilver en mijn goud, dat ik niets aan U onthoud. Maak mijn kracht en mijn verstand tot een werktuig in uw hand.

5. Neem mijn wil en maak hem vrij, dat hij U geheiligd zij. Maak mijn hart tot uwe troon, dat uw Heil'ge Geest er woon.

10. Neem ook mijne liefde, Heer, 'k Leg voor U haar schatten neer. Neem mijzelf en voor altijd ben ik aan U toegewijd.

Frances Ridley Havergal (1836-1879)
Vertaling C.B. Burger, geb. 1897
Liedboek voor de Kerken, blz. 695

getuigen van een nauwe verbondenheid aan Jezus.

"Hendon" is de naam van de wijs waarop dit gezang: "Neem mijn leven, laat het Heer, toegewijd zijn aan Uw eer," gezongen wordt. De auteur van deze melodie is de bekende Henri Abraham César Malan, die zoveel betekend heeft voor Charlotte Elliott, de dichteres van het bekende gezang "Just

as I am." "Hendon" is de naam van een hoge heuvel in Engeland, een paar kilometers ten noord-oosten van de St. Paul Cathedral in London.

César Malan had deze wijs 'Hendon' al gecomponeerd in 1823 voor een ander gezang, getiteld: "Ask ye what great thing I know." Hij dichtte meer dan duizend gezangen en geestelijke liederen, en werd beroemd door de wijs: Hendon!



U mag stemmen bij de Tweede Kamerverkiezingen

In mei 1986 worden er weer verkiezingen gehouden. Misschien weet u al dat Nederlanders die in het buitenland wonen tegenwoordig mogen meestemmen. Stemmen vanuit het buitenland is heel eenvoudig. Als u deze bon invult en opstuurt, zorgt het CDA-partijsecretariaat ervoor dat u een registratieformulier en informatie over de wijze waarop u uw stem kunt uitbrengen, ontvangt. Het CDA zorgt er dan ook voor dat u in het Kiesregister wordt opgenomen. Natuurlijk blijft u helemaal vrij in uw partijkeuze. Al hoopt het CDA wel dat u door deze kaart op een goed idee gebracht wordt! CDA (Christen Democratisch Appèl) is ontstaan in 1980 en voortgekomen uit de Christelijke partijen: AR, CHU en KVP.

Ondergetekende(n) stelt/stellen prijs op toezending van informatie en formulieren welke nodig zijn om zich te laten inschrijven in het Kiesregister, en een stem uit te brengen bij de Tweede Kamerverkiezingen in mei 1986. Deze bon in een gefrankeerde enveloppe opsturen naar CDA, c/o Albert Vander Mey, R. R2, 2nd Line West, Brampton, ON L6V 1A1.

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De RPF gaat in haar politiek handelen ervan uit, dat de Bijbel heilzame normen en waarden aangeeft voor de mens en samenleving. De Bijbelse boodschap is niet alleen voedsel voor het hart, maar geeft ook concrete antwoorden voor de problemen in onze samenleving.

HELP DE RPF DIE ANTWOORDEN TE GEVEN, TOT EER VAN GOD. Opdat het ons welga.

Laat u registreren!!!! voor D.V. 24 maart a.s. Steun de RPF bij de stembus op 21 mei 1986.

RPF, Postbus 302, 8070 AH Nunspeet, Holland

Stem lyst 9

Books

Antonides analyzes 20th-century liberal Christianity

Stones for Bread: The Social Gospel and its Contemporary Legacy by Harry Antonides. Jordan Station, Ontario: Paideia Press, 1985. Reviewed by H.J. Groenewold, Edmonton, Alberta.

During the latter part of the nineteenth century, orthodox Christianity in Canada was transformed into a religion of humanity or, more appropriately, modern liberal Christianity. Many of its leading thinkers, strongly influenced by higher criticism and the social sciences, revised Christianity "to make it experience." This radical revision reduced biblical religion to an ideological faith "that finds its point of departure in man and human aspirations." It became a faith in search of a righteous social order and a striving to establish the Kingdom of God on earth.

Antonides' book is an indictment of this liberal Christianity and its social philosophy. He does not mince words when he describes this faith as "a distortion of the Gospel" which leaves those who embrace it "spiritually destitute." This unequivocal assessment of liberal Christianity shapes the author's interpretation of the social gospel in Canada.

Grave shortcomings

The social gospel in Canada was strongly influenced by such American writers as Washington Gladden and Walter Rauschenbusch. Canadian advocates of the social gospel readily accepted the idea that Christianity must be a social religion primarily concerned with the equality of life on earth. They looked to Jesus, the Teacher and Example, as the inspiration for their program of social regeneration. They regarded the social teachings of Jesus as reliable guides for individual and social life.

The social gospel movement was convinced that man was essentially good and perfectible; that men of good will could establish the

Kingdom of God; and that sin could be overcome by improved social conditions and education. These convictions clearly illustrate the grave shortcomings of the social gospel, leading to a radical distortion of the Word of God.

The leaders of the social gospel movement such as Woodsworth, Irvine, Bland and others were convinced that their social policies, based on the teachings of Jesus, could remedy the appalling social conditions caused by massive immigration, urbanization and industrialization during the early decades of the twentieth century. Mainline churches and their support groups worked diligently to alleviate suffering and hardships. They commissioned studies and reports in the naive hope that social structures and governing elites would respond favourably. Individual conversion to the teachings of Jesus would lead to the moral transformation of society and the coming of a perfect social order.

This shallow optimism was severely tested during the famous Winnipeg Strike of 1919. The radical element of the social gospel hailed the event as the beginning of the new order. The moderate and conservative supporters of the social gospel dissociated themselves from the radicals. They feared the divisiveness and possible social consequences of taking the social gospel too seriously. The ecumenical unity of the social gospel was permanently shattered. The radicals, led by Woodsworth, Irvine and others, left the churches and established their labour churches and, in the early 1930's, joined the socialist CCF party. The moderate elements devoted their energies to church union. The founding of the United Church in 1925 was "the culminating achievement of the social gospel in Canada."

Economic interpretation of reality

Shorn of its radicalism, the

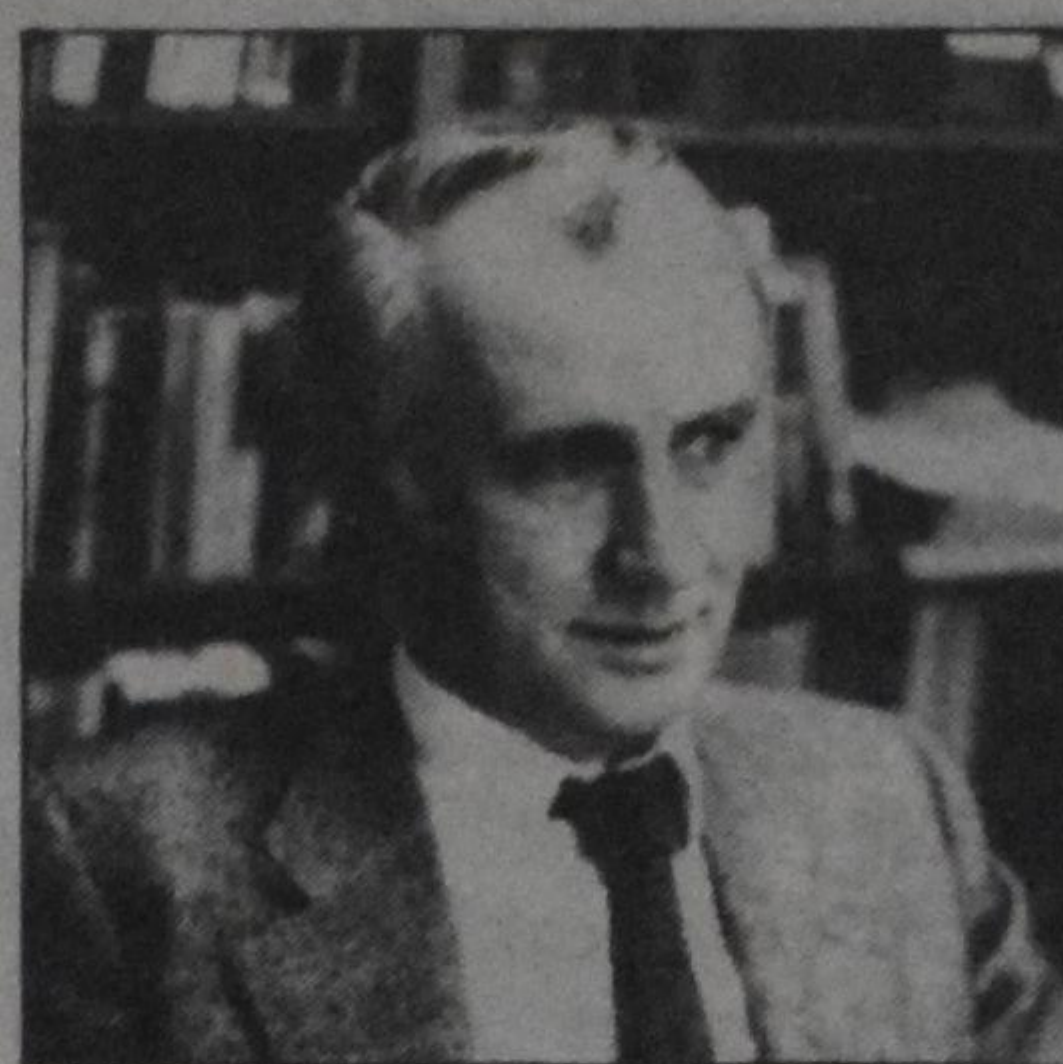
social gospel remained very much alive in the United Church and in organizations such as The League for Social Reconstruction, Student Christian Movement and the Fellowship for a Christian social order. Many of these groups came to prominence during the Depression. Their views are best summarized in a collection of essays entitled *Towards a Christian Revolution* (1936), edited by R.B.Y. Scott and G. Vlastos. This book reiterated traditional social gospel themes and emphasized an economic interpretation of reality. On the grounds that socialism was synonymous with Christianity, the writers opted for socialism as the solution to the problems of the 1930s.

The call to socialist solutions, the reiterated social gospel cliches and the many studies issued by mainline churches underscore the fact that they lacked "a biblical and prophetic framework." Their demand for greater economic security and more public service emphasized liberal Christianity's adaptation to the spirit of the age. The Christian voice had become one of many in a Babel of voices offering cures for society's ills.

Hard on the heels of the depression came World War II, a watershed for the social gospel movement. Gone was the naive optimism of earlier decades and with it the belief in the imminent realization of the Kingdom of God. No longer did anyone seriously believe in the goodness and perfectibility of man: Bergen Belsen, Dachau and sister institutions made a mockery of the goodness of man.

Ethical relevance

Stripped of its naivete, postwar liberal Christianity retained its symbiotic relationship with the dominant secular worldview. Antonides cites many examples to illustrate this continuity. He refers to a document issued by the United Church in 1944, the various statements of such church leaders as [Anglican] Archbishop Scott, the former moderator Macdonald, many editorials and articles in major church papers, and the recent document issued by the Catholic Bishops in 1983 entitled *Reflections on the Economic Crisis*. These many examples clearly illustrate that postwar liberal Christianity has abandoned its earlier



Harry Antonides

perfectionism and allied itself with the struggle of the poor and the oppressed. It has committed itself to ethical relevance in a secular world and to be on the right side of such issues as women, youth, minorities, armaments, geopolitical issues and others. Postwar liberal Christianity has joined the bewildering variety of activists movements lobbying for social change.

This overriding concern with ethics and morality has limited liberal Christianity's role to social and economic issues and to making sweeping, simplistic statements. It has readily accepted the idea that structures are to blame for man's predicament. These inherently evil structures have imprisoned humankind, robbing it of its true humanity and inalienable right to freedom. The Christian church is called to proclaim liberation and freedom from these distorting and corrupting social structures.

Of course, no one, including the author, would deny that churches must confront real social issues such as poverty, slum conditions and social injustice. But, as Antonides points out, liberal Christianity has not come with a biblical description of the problems and with a biblical prescription for solutions. Liberal Christianity, devoid of biblical insight, is reduced to adopt a left of centre position on the political spectrum. In so doing, it has tended to identify socialism with Christianity. This identification is seen most clearly in liberation theology, an attempt to merge Christianity with Marxism.

Cacophony of worldly opinions

Antonides' indictment of liberal Christianity is at the same time a warning to those Christians who are attracted to the activism of liberal Christianity. He warns against the desire to be conformable to the world, to seek acceptance and respectability from the modern pragmatic mind. Such

aspirations will only lead to cultural irrelevance and the voice of God's people will be drowned out by the cacophony of worldly opinions.

Antonides sees the pervasiveness of liberal Christianity as a direct threat to those Christian communities and organizations which seek to proclaim the historic faith and its relevance for contemporary culture. He is especially concerned that this modernist worldview will inevitably lead to a withering away of distinctive Christian cultural structures and the erosion of an authentic Christian theological and philosophical framework.

How can this threat to biblical Christianity be overcome? How can it be a distinctive cultural witness without falling into the trap of ecclesiastical isolationism? Is there a solution to the age-old problem of the relationship between Christ and culture? In answering these questions Antonides appeals to Reformed tradition and the writings of Dooyeweerd, Van Riessen, Schuurman and others. He makes extensive use of these writings to explain the nature of a Christian worldview and its significance for Christian involvement in culture.

What impact a Christian worldview?

Few people would disagree with Antonides' summary and analysis of this Christian worldview. It would have been most useful, however, if the author had also traced briefly the impact of this worldview in Canada. How does the author assess the contributions of this tradition over the past four decades? Has it been true to its worldview and to its rich cultural heritage? Has it been successfully integrated into a Canadian environment?

I ask these questions because it is obvious that Antonides has some serious misgivings about the present and future prospects of this worldview and tradition. The history of the social gospel stands as a warning to those who insist on "making a choice between creed and deed, between confession and action." Such a choice would do irreparable damage, leading either to a doctrinalism or to an activism and its secularizing of the gospel. In either case, the result would be cultural irrelevance.

This excellent analysis is a most welcome and urgently needed addition to scholarship from a biblically informed perspective. It provides the Christian community with essential critical tools to evaluate conflicting cultural ideologies and to mark biblical signposts and norms for Christian social action.

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